ARCHAEOLOGICAL SURVEY OF INDIA

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1996-97

प्रत्नकीर्त्तिमपावृणु

©

EDITED BY

Dr. K. M. Bhadri
Director (Epigraphy)
Mysore

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PREFACE

I am glad to place in the hands of scholars this volume of *Annual Report on Indian Epigraphy* for the year 1996-97. This is the second and last report to be published under my editorship before my retirement.

Dr. C. A. P. Sastry, Superintending Epigraphist, Dr. T. S. Ravishankar, Deputy Superintending Epigraphist, Shri D. M. Nagaraju, Deputy Superintending Epigraphist, Dr. S. Swaminathan, Assistant Superintending Epigraphist, Dr. K. Munirathnam and Shri K. Panneerselvam, Senior Epigraphical Assistants have ably assisted me through out the process of editing and making this volume press-ready.

Shri G. Srinivas Rao, Photographer Grade I of this office has shouldered the responsibility of composing the entire matter and preparing laser prints for the press.

I sincerely thank all these colleagues of mine for their co-operation in bringing out this volume.

I take this opportunity to sincerely thank Shri S. Nagarjuna, Assistant Superintending Epigraphist, Dr. K. Karuppaiah and Dr. S. Rajavelu, Senior Epigraphical Assistants, of Southern Zonal office, Chennai, Shri Jaiprakash, Deputy Superintending Epigraphist of the Northern Zonal office, Lucknow and Dr. G. S. Khwaja, Assistant Superintending Epigraphist, and Shri M. A. Zeya, Senior Epigraphical Assistant, of the Arabic and Persian branch, Nagpur, for timely submission of their lists, notes and other materials for this Report.

Ever since taking over the charge of this office I have been trying in every posible way to publish the pending *Annual Reports* of this office. My officers and other colleagues have stood by me in this important but difficult task. Even at the cost of repetition I would like to place on record my deep sense of gratitude to Dr. T. S. Ravishankar, Deputy Superintending Epigraphist, Dr. S. Swaminathan, Assistant Superintending Epigraphist, Dr. K. Munirathnam, Senior Epigraphical Assistant, Shri G. Srinivas Rao, Photographer Grade I and Shri G. S. Ravishankar, Stenographer, all of whom have performed as though the publishing of pending Report was a mission of their life. They have jubilated at the printing of every Report. I can only state that but for their keen interest and untiring efforts it would not have been possible for me to bring out as many as seven Annual Reports between August 2001 to September 2006. Their zeal in this work was such that I was rather compelled to work harder than I usually do.

I hope that this tempo of work built up with efforts will be kept up and all pending Reports will be published at an early date.

K. M. BHADRI
Director (Epigraphy)

Mysore
22.09.2006

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District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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Surat	Surat	Sūrat	C 5-20
		KARNATAKA	
Bidar	Bidar	Bīdar	B 1-12
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Do.	Gulbarga	Gulbarga	C 21-22
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		MADHYA PRADESH	
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Do.	Do.	Dhamanāra	B 19-22
Do.	Do.	Gūnā	B 23
Do.	Do.	Māvana	B 24-31
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District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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		MAHARASHTRA	
Aurangabad	Aurangabad	Daulatābād	C 79
Do.	Khuldabad	Khuldābād	C 80
Bhandara		Pauni	B 35
Nagpur	Nagpur	Nagpur	A 1
Do.	Do.	Do.	B 35-37
Do.	Ramtek	Rāmṭēk	B 38-43
Do.	Umred	Māṇḍhal	A 1
Thane	Thane	Nalasōpārā	A 2
Vardha		Paunār	B 37
		TAMIL NADU	
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Do.	Palakkodu	Pañjapaḷḷi	B 52
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Do.	Vellore	Chinnapālampākkam	B 79
Do.	Do.	Kīḻarasampaṭṭi	B 80
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Do.	Erode	Avilpūndurai	A 5
Do.	Satyamangalam	Malliyammandurgam	B 83
Pudukkottai	Tirumeyyam	Mēlūr	B 84-85
Do.	Do.	Sāttanūr	B 86-89
Do.	Do.	Veḷḷāḷan-Kōṭṭaiyūr	B 90-100
Rajaji	Tiruchchengodu	Karumāpuram	A 6
Tirunelveli	Ambasamudram	Tiruppuḍaimarudūr	B 101-03
Do.	Srivaikuntam	Tiruppuḷiyaṅkuḍi	B 104-05

Topographical Index of Inscriptions - *Concld.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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Do.	Do.	Bōthiramaṅgalam	B 109
Do.	Do.	Peṇṇāḍam	B 110-13
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Ramasamy			
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Do	Sattankulam	Pēykkuḷam	B 157
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Do.	Do.	Mukkāṇi	B 162-63
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UTTAR PRADESH

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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Do.	Do.	Sikandara	C 86
Do.	Kiraoli	Fatehpūr Sīkrī	C 87-89
Allahabad	Allahabad	Allahābād	C 90-123
Bareilly	Bareilly	Bareilly	C 124-41
Jhansi	Garautha	Ērich	B 168-71
Do.	Jhansi	Jhānsī	B 168-71
Kanpur	Bilhaur	Makanpūr	C 142-44
Do.	Kanpur	Kānpūr	C 145-54

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ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1996-97

INTRODUCTION

GENERAL

During the year under report, 6 copper-plate grants and 171 stone inscriptions were examined by the Directorate of Epigraphy at Mysore and the Zonal offices at Lucknow and Chennai. Of these, the copper-plate charters are included in Appendix A. Appendix B contains 171 stone inscriptions. In Appendix C are included 154 Arabic and Persian inscriptions examined by the Superintending Epigraphist for Arabic and Persian inscriptions, Nagpur. Appendix D contains a list of negatives of photographs prepared during the year.

Dr. T. S. Ravishankar, Dy. Superintending Epigraphist (Numismatics), visited Maharashtra and his collection includes Nos. A 1 - 2 and Nos. B 38, 42 & 43. Dr. C. A. Padmanabhasastry, Assistant Superintending Epigraphist (presently Superintending Epigraphist), visited Bidar, in Bidar District, and copied a few inscriptions, important among them being Nos. B 1 & 3. Shri N.Nanjundaswamy, Assistant Superintending Epigraphist (since retired as Dy. Superintending Epigraphist), copied two inscriptions from Uple (Chandāvara), Honnavar Taluk, North Kanara District, Karnataka. Shri Jai Prakash, Assistant Superintending Epigraphist (presently Dy. Superintending Epigraphist), copied some inscriptions from Madhya Pradesh and Uttar Pradesh, and among his collections Nos. B 16 & 168-71 are intersting. Dr. S. Swaminathan, Senior Epigraphical Assistant, (presently Assistant Superintending Epigraphist), visited some parts of Tamil Nadu and Nos. B 87, 89 and 90 from his collection are noteworthy. Shri. K. Karuppaiah, Senior Epigraphical Assistant, conducted epigraphical survey of Vallalar District, Tamil Nadu, and among his collection Nos. B 101-03 are noteworthy. Shri. S. Rajavelu, Senior Epigraphical Assistant, visited some places in Tamil Nadu and his collection includes Nos. B 45-49 and 59-62 which are very interesting.

The Arabic and Persian Inscriptions, listed in Appendix C of this report, were examined by the Superintending Epigraphist for Arabic and Persian Inscriptions, Archaeological Survey of India, Nagpur. These inscriptions were copied and photographed from various places in Delhi, Gujarat, Karnataka, Madhya Pradesh, Maharashtra and Uttar Pradesh, by late Dr. M. Ilyas Quddusi, Superintending Epigraphist (later Director Epigraphy, Arabic and Persian Inscriptions, A.S.I., Nagpur), assisted by Dr. M. Yasin Quddusi, Assistant Superintending Epigraphist (since retired as Superintending Epigraphist), Dr. G. S. Khwaja, Senior Epigraphical Assistant (now Assistant Superintending Epigraphist), and Shri Mazhar Alam Siddiqui, Senior Epigraphical Assistant. The list includes a few noticed/published epigraphs as their re-examination has been found quite useful.

Important inscription of this year's collection are reviewed below.

COPPER-PLATES

VĀKĀṬAKAS. - No. A 1, written in Sanskrit language and Box-headed characters, on a set of four plates, discovered while ploughing a field at Māṇḍhal in Umred Taluk of Nagpur District, is now preserved in the Department of Ancient Indian History, Culture and Archaeology, Nagpur University. The record is dated in the fifth year of the reign of Rudrasēna II, the donor of the charter. It registers the grant of four villages - Selludraha, Achchhabhallikā, Suragrāmakā and Aragrāmakā, which were included in the eastern part of the adminsitrative division of Padmapura, barring the land earlier granted in favour of a couple of monasteries of the Sātvata school. The villages were granted to Brāhmaṇas belonging to different *gōtras* and *pravaras* and engaged in study. The charter was written by *Sēnāpati* Vibhīshaṇa.

The importance of this record lies in the fact that it is the earliest known copper-plate charter of the Nandivardhana branch of the Vākāṭakas. This is the first inscription of 'this king, recording the date in his regnal year, thereby showing that he ruled for at least five years. This charter is of considerable interest for the religious history as well. This is a Vaishṇavite record as known from its contents. It is very likely that Rudrasēna II played a pivotal role in popularising the Bhāgavata religion in this region.

CHĀLUKYAS OF BĀDĀMI. - No. A 2 from Nalasōpārā, Thane Taluk and District, Maharashtra, belonging to the reign of *Satyāśraya-Pṛithivīvallabha Mahārāja* (Pulikēśin II), and dated Śaka 554 (632 A.D.), is in Southern characters and Sanskrit language. It records the grant of a village to a brāhmaṇa (name not clear) for the performance of *pañcha-mahā-yajña.*

This record is quite significant for its date in the Śaka year. The nature and contents of this charter and those of the Lohaner plates are much similar. (*Cf. Ep. Ind.*, Vol. XXVII, pp. 37 ff. and plate). Between the Lohaner plates of 630 A.D. and the famous Aihole inscription of 635 A.D., we did not have any dated record of Pulikēśin II, barring the Kopparam plates, dated in his Regnal year 21. As in the Lohaner plates, Pulikēśin II is described here also as *paramabhāgavata.* Though, a great devotee of Vishṇu, he was generous towards other religions. Like the other plate, he is not mentioned here by his name, but is referred to as *Satyāśraya Pṛithivīvallabha Mahārāja.* (Ref: K.V.Ramesh, *Chalukyas of Vātāpi*, p. 93).

MISCELLANEOUS

Among the four copper-plates (Nos. A 3-6) two are from Tirumuruganpūṇḍi, Avanashi Taluk, Coimbatore District, one from Avilpūndurai, in Periyar District and the last one from Karumāpuram in Rajaji District. They appear to be spurious,

because the style of their writing does not agree with the date given in these records. These plates contain many fanciful mythological details. One plate mentions that the great legendary Chōḷa ruler, Karikāla, became insane beacuse of the curse of a mendicant (*paradēśi*), Māṇikkavāsagar. However, he was cured of the ailment after he worshipped Lord Śiva of Tirukkaḍaiyūr, who kicked the god of death, Yama. These plates record the appointment of the perceptors for the Nāḍār and Sāṉṟār communities. The charters also recount the exploits and prowess of these preceptors and stipulate periodical offerings to be made to them.

INSCRIPTIONS ON STONE AND OTHER MATERIALS

MITRAS OF ĒRICH. - Nos. B 168-71, engraved on fire-burnt bricks and discovered at Ērich, Garautha Tahsil, Jhansi District (now preserved in the Government Museum, Jhansi), are engraved in Brāhmī characters and Prakrit language. They are datable to the first century A.D. on palaeographical grounds.

These inscriptions, having identical texts, record the Pauṇḍarīka sacrifice performed by Dāmamitra who is described as a king and a friend (of probably his subjects). Here it may be noted that yet another brick inscription of the same king having same purport and discovered at Ērich itself has been noticed under No. B 335 of the *A.R.Ep.*, 1990-91. Occurrance of as many as five brick inscriptions of the same ruler, containing identical texts and found at one and the same place, probably indicates that these bricks were used for erecting an altar for the said sacrifice.

VĀKĀṬAKAS. - No. B 38 from Rāmṭēk, Ramtek Taluk, Nagpur District, Maharashtra, is engraved in Nail-headed variety of Brāhmī instead of the Box-headed variety which is generally met with in the Vākāṭaka inscriptions, and the language is Sanskrit. This inscription records the construction of a temple for the god Prabhāvatisvāmin and erection of a tank called Sudarśana in the village Kadalīvāṭaka, for the merit of her parents, probably by Prabhāvatīguptā, daughter of Chandragupta II and wife of Rudrasēna II of the Vākāṭaka dynasty. Basing on the provenance of this record, the god Prabhāvatisvāmin referred here may be identified with the god Kēvala Narasiṁha in whose temple it is found engraved. Palaeographic peculiarities of the script of the inscription and the architectural features of the temple seem to assign the authorship of both the temple and the inscription to Prabhāvatīguptā.

PALLAVAS. - An interesting inscription (No. B 79) of the Pallava king Nṛipatuṅgavarman was copied from the village Chiṉṉapālampākkam, North Arcot Ambedkar District. This is found engraved on the eye brow of a natural cavern. It records that in the 19th regnal year (865 A.D.) of this ruler, a dancing girl (*sūḷaikaḷ*) of Paṅgaḷa-nāḍu, Śiṟiya naṅgaiyār, caused a temple to be built for Siṁhanandi-

bhaṭṭārar of Peṇṇāgaḍam. This beautifully engraved inscription is important in more than one way. Inscriptions of the Pallava period term these dancing girls as *kūttigaḷ* or *kaṇigaiyār*. For instance, a Pallava inscription from Mahābalipuram refers to them as *kūttigaḷ* (*A.R.Ep.*, 1995-96, No. B 33). The word *sūḷai* is rarely employed in Tamil inscriptions. This term is often met with in Kannaḍa inscriptions of as early as 7th century A.D. We have an interesting example of a 7th century record from Bādāmi, which refers to an accomplished dancing girl (*sūḷe*), Vināpoṭi, claiming herself to be the *prāṇavallabhe* (beloved) of the great Chālukyan king Vijayāditya (see *Indian Antiquary*, Vol. X. p. 103).

Another inscription (No. B 80) of the Pallava ruler Nandīśvaraparmar (Nandivarmaṉ III) is found engraved on the rock surface, near the hill known as Saṟakkumalai, North Arcot Ambedkar District. It is dated in his fourth regnal year (816 A.D.), and records the construction of a stone bed (*pāḷi*) by Śrī Kalikkuṟi Arasar. It shows that Jainism continued to receive patronage not withstanding the persecution unleashed by the Pallava ruler, Mahēndravarman I, and also the revival of Śaivism under the patronage of the Pallava rulers. Another interesting factor is that these Jaina stone beds with inscriptions are normally available in the southern districts of Tamil country *viz.*, Madurai, Tirunelveli and Ramanathapuram, but not in the north, the inscription under review being a rare occurrance. Perphaps the proximity of the neighbouring region of Karnataka, where Jainism continued to thrive under the aegis of the Kadambas and Chālukyas, might have influenced this area too.

CHŌLAS. - The Chōḷas are also well represented in this year's collection. An inscription (No. B 133) of Rājādhirāja I, dated in 1039 A.D., from Brahmadēśam, Villupuram District, records that the annual assembly which is said to have commenced its functioning from the month of Kaṉṉi, met at a place called *Rājarājaṉ kōṭṭakāram*. The inscription also records that a person called Vittūr-uḍaiyāṉ, the administrator of the village, was also present at the meeting. Then we are informed that the king issued an order to the *sabhaiyār* of Rājarāja-chaturvēdimaṅgalam, instructing them to utilise the taxes collected from the fertile lands of the border area of the village (*kaḍaittaram*) and from the land owned by Tiruppādāḷēśvaram temple at Rājarāja-chaturvēdimaṅgalam and some other temples for celebrating a festival on the occasion of the asterism of Pūram, the natal star of the king. The inscription also reveals that the annual committee was responsible for the collection of land taxes for that year and temple lands were also liable to be taxed. The land tax was the exclusive prerogative of the king and he could waive the taxes at times, if he so desired. In this case the land tax (*iṟai*) was not exempted as far as the temples were concerned, but the tax amount was ordered to be expended for conducting festivals at these temples. Again, another aspect that draws our attention is that every year during the month of Kaṉṉi (September-October) new members were to take charge to serve in the annual committee and the already serving members were to demit their offices - a provision laid down in the

celebrated Uttiramērūr inscription of Parāntaka I (*A.R.A.S.I.*, 1904-05, pp. 131 ff.). Yet another important point of this record is that one Vittūr-uḍaiyār was named as the administrator of the village (*nam ūr paripālikkiṉṟa Vittūr-uḍaiyār*). It is not clear as to what was his role in the village administration, when already the committees were there to look after it. Perhaps it was his duty to oversee the administration.

An inscription (No. B 47) of Rājarāja II (1152 A.D.) from Kōlappākkam, Chingleput District, records the construction of Tiruvagattīśvaram-uḍaiya-nāyanār temple at Kuḷappākkam with its *ardhamaṇḍapa. niruttamaṇḍapa* and *sōbhāna* from bottom to top in stone by Seṅgōṉ Tillaivāṉaṉ Kākkunāyagaṉ.

The later Chōḷa period, from the time of Kulōttuṅga I, witnessed a spurt in the temple building activities. The religious renaissance set in motion from the time of the Chōḷa ruler, Rājarāja I, reached its highest watermark in this period and many exquisite Chōḷa temples such as Rājarājēśvaram-uḍaiyār temple at Dārāsuram, Chōḷēśvara temple at Poṉṉamarāvati, Rājēśvaram temple at Pallavarāyaṉpēṭṭai were built during the time of this king. Several other temples were constructed by his chieftains and officials.

An important fall out of the autonomy enjoyed by these chieftains and feudatories was the erosion of the central authority of the Chōḷa kingdom. The mighty fabric, meticulously woven by the great Chōḷa rulers like Rājarāja I and Rājēndra I, started showing the signs of decay in the later Chōḷa period. The feudatories and chieftains asserted themselves as reflected in many later Chōḷa records. Some inscriptions of the current year's collection also reveal this. An inscription (No. B 62) of the Chōḷa king Rājarāja III (1231 A.D.) from Peṉṉēsvaramaḍam records that Madhurāntakan Vīranuḷamban Vayiravaṉ made a gift to the temple. However, in another inscription (No. B 61) of 1232 A.D. recording another gift, he does not acknowledge his overlord. Yet another record (No. B 65) of the same period merely states that a lady Sōḷaṉaimuḷuḍaiyār, the daughter of Vāṇagōvaraiyar made a gift of cows for a lamp to the god. The last two records go to prove the defiant nature of these chieftains, who issued records without acknowledging the suzerainty of the ruling sovereigns, the Chōḷas. Reference to the king in the first record seems to be nominal.

The *Śivabrāhmaṇas* (temple priests) figure prominently in many Tamil inscriptions. They were important members of the temple establishment. It will be seen from some of these inscriptions that endowments of money for burning lamps in temples were entrusted to these *Śivabrāhmaṇas* who had the right to worship in temples. They served by agreements for periods usually of thirty days as seen in several inscriptions. The right of performing worship could also be sold or bought amongst themselves as revealed in inscriptions. An inscription (No. B 69) of Tribhuvana Vīrachōḷa *i.e.*, (Kulōttuṅga III) from Peṉṉēsvaramaḍam records that the *Śivabrāhmana* of the Peṉṉai-nāyaṉār temple, Nāṟpatteṉṉāyira bhaṭṭaṉ Viḍukādaṉ,

donated the right of performing worship in the temple for four days to Sī Māhēśvara bhaṭṭan Kundimallan, and the latter purchased two more days in the auction by paying gold. The gifts in the form of offerings and other pecuniary benefits obtained while on duty would be appropriated by the worshipping priest. It is interesting to note that the system of dividing the days of worship among the priests is followed even today in many temples.

PĀNḌYAS. - An inscription (No. B 90) of the Pāṇḍya king Māṟavarman Sundara Pāṇḍya I registers the sale of land by the temple at Kōṭṭaiyūr in Kāna-nāḍu. The land was sold out in order to remit various taxes on the temple land which had been levied during the days of Kaṇṇaḍiyar. It was also enjoined that the sale amount of 4000 *kāśu* was to be utilised for providing food offerings to the deity, Subrahmaṇya Piḷḷaiyār, consecrated by a certain Sambandar.

The record refers to the times subsequent to the Hoysaḷa incursions into the Tamil country. Several inscriptions refer to the damage caused by the army of the Hoysaḷas. To wage wars they needed lot of money and hence they levied a number of taxes arbitrarily. They did not spare even temple lands. The temple authorities had to sell the land to pay taxes. But however, this tax amount was ordered to be spent for offerings and worship when normalcy was established in these areas after the estabilshment of the Pāṇḍyan rule.

TELUGU-CHŌḌAS. - An inscription (No. B 45) of Tribhuvanachakravarttigaḷ Vīrarājēndra, dated in his 10th regnal year (1254 A.D.), from Kōlappākkam records that Viśaiyanalluḷān Paṇḍitan Kākkunāyagan made a gift for burning a twilight lamp in the Tiruvagattīśvaram-uḍaiyār temple. The historicity of this ruler is veiled in obscurity. He was identified with Rājēndrachōḷa III (1246-79 A.D.) by the earlier scholars. However, the availability of his inscriptions only in the northern part of Tamil country like Tiruvoṟṟiyūr, Tirumaḷisai, Rāmagiri, Tirunīrmalai and other places prove that he was different from the said Chōḷa king. Besides, several chieftains who figure in the records of the rulers of this period *i.e.*, Kōpperuñjiṅga (1243 A.D.), Vijayagaṇḍagōpala (1250 A.D.) and Jaṭāvarman Sundara Pāṇḍya (1250 A.D.), also figure in the records of the king under study. The absence of any *praśasti* of this king in this record further proves that he was different from the Chōḷa ruler mentioned above. N. Sethuraman has rightly identified this king with the ruler of Telugu-Chōḍa dynasty. (*J.E.S.I.*, Vol. XVI. pp. 38 ff.). The astronomical details given in the other records of this ruler show that he ruled from 1244-80 A.D. It is interesting to note that the inscription under review is also from the northern part of the Tamil country.

KADAMBAS OF CHANDĀVARA. - Nos. B 13 and 14 from Upale (Chandāvara), North Kanara District, record death of two heroes and erection of memorial stones. The ruling chief Kāvadēva, mentioned in these records, can be identified with Kāmadēva II on the basis of the genealogy of the family furnished

in the Guṇḍabaḷe inscriptions (*Minor dynasties of South India : Karnataka*, Vol. I, pp. 74 ff.). With the help of the reign period assigned to this ruler, the cyclic year Sarvadhāri, given in these inscriptions, can be taken as the one coeval with the Śaka year 1210 and, considering the other details (Māgha śu. 5, Thursday), the date of these records can be taken to correrspond to 1289 A.D., January 27.

The place name Upale is reminiscent of the common Dravidian word '*Uppaḷam*' meaning (in Tamil, Kannaḍa and Telugu) a salt-field. Probably Upale must have been derived from the word *Uppola* (*Uppu* + *pola* = *Uppola*) meaning a field where salt was prepared. Thus the place name is linguistically interesting.

MISCELLANEOUS

No. B 32, a satī-stone from Dhaimāpūr, Sihora Tahsil, Jabalpore District, Madhya Pradesh, is written in Sanskrit mixed with Local dialect and Nāgarī characters. The record is dated in Vikrama 1401, Vaiśākha śu. 6, Tuesday, corresponding to 1344 A.D., April 6 and it refers to the rite of *satī* committed by Jāso, wife of Dhaumasiṁha. This record brings to light a hitherto unknown king by name *Mahārāja* Jī[va]māladēva.

No. B 35, a stone-slab originally from Pauni, Bhandara District, Maharashtra, now kept in the Department of Ancient History and Archaeology, University of Nagpur, is in Prakrit language and Brāhmī characters. On palaeographical grounds the inscription can be assigned to the 2nd century A.D. It seems to record the erection of a pillar (*thaba*) by Āryaka.

Nos. B 42 and 43 from Kēvala-Narasiṁha temple at Rāmṭēk, Nagpur Taluk and District, Maharashtra, are in Sanskrit language and Nāgarī characters. It is quite interesting to note that these two records mention a celebrated poet by name Trivikrama, son of Śrīdhara, who came to the hill to seek refuge at the feet of Śrī Rāma, alongwith his brother Rāghava.

ARABIC AND PERSIAN INSCRIPTIONS

Some of the historically important and informative inscriptions are briefly reviewed here. In the present collection, there are seventeen dynastic records, representing both the central dynasties, like the Tughluqs (1) and the Mughals (7), and the provincial and regional dynastie, like the Sulṭāns of Mālwa (1), 'Ādil Shāhīs of Bījāpūr (1), Nawwābs of Bhopāl (5) and Sindhiyās of Gwālior (2).

TUGHLUQS. - The only Tughluq record in Persian in Naskh characters is,

No. 80, that comes from Khuldābād in Aurangabad District, Maharashtra. It is the fifth Tughluq inscription, discovered in the said district and the second one from Khuldābād. It records completion, evidently of a mosque, during the reign of Abū'l Mujāhid Muḥammad Shāh (*i.e.* Muḥammad Tughluq), son of Tughluq Shāh, on 25th of Jumādā II, A.H. 729 (26 April, 1329 A.D.). It may also be added here that this is the fourth epigraph discovered so far, representing Muḥammad Tughluq (1325-51 A.D.) in Aurangabad District.

MUGHALS. - Among the seven Mughal records, Nos. 81-82, come from Tāj Maḥal at Āgra, a district headquarters in Uttar Pradesh. These are Persian inscriptions in Nasta'līq characters, pointing to the grave and recording the date of the death of Firdaus Āshiyānī Ṣāḥib Qirān-i-Thānī Shāh Jahān Bādshāh Ghāzī, who passed away in the night of 26th of Rajab, A.H. 1076 (22 January, 1666 A.D.). It may be specified that Shāh Jahān was a political prisoner in the Āgra fort under Emperor Aurangzeb (1658-1707 A.D.) and died in the latter's 8th Regnal year.

No. 74, is the Mughal record of Aurangzeb which comes from Dhāmonī in Sagar District, Madhya Pradesh. This record was studied in detail by respected late Dr. Ghulam Yazdani and has been published (*Ep. Ind. Mos.*, 1937-38, pp. 34-36, pl. XIa). Dated A.H. 1085 (1674-75 A.D.), the inscription records the camping of Randūla Khān in the plains of Dhāmonī and mentions completion of a mosque whose right of ownership rests with 'Abdu'llāh, son of Shaikh Rājī Muḥammad. It is also recorded that Muḥammad Laṭīf, son of Muḥammad Ẓarīf Fārūqī, was the scribe of the inscription.

There are three Persian inscriptions (Nos. 1-3) of Farrukh Siyar, from the Dargāh of Khwāja Quṭbu'd Dīn Bakhtiyār Kākī in Mehraulī, Delhi. Of these, one on the inner gateway (No. 1) in the holy shrine, calligraphed by 'Abdu'llāh Shīrīn Raqam, records obviously construction of the gateway by the efforts of the meanest of confident slaves of Farrukh Shāh, in the 7th Regnal year, A.H. 1130 (1718 A.D.). The second inscription on the first gateway (No. 2) in the said shrine, records construction of a beautiful enclosure round the grave of the chief of the faith *i.e.* Khwāja Quṭbu'd Dīn Bakhtiyār Kākī, by the order of emperor Farrukh Siyar. The third inscription on a wall of the mosque (No. 3) in the Dargāh-complex, assigns its construction to his exalted majesty, emperor Farrukh Siyar in A.H. 1130 (1718 A.D.). These inscriptions have been earlier noticed/published without plates in the work, (*List of Muhammadan and Hindu Monuments*, Vol. III, Calcutta, 1922, pp. 38, 46-47).

No. 29, is another (seventh) Mughal inscription from a local tomb at Bhopāl, the state capital of Madhya Pradesh. This metrical record in Persian, assigns the construction of the tomb of Shāh Nihāl to Nawwāb Begam (*i.e.* Sikandar Begam), during the reign of Akbar Shāh II, in A.H. 1251 (1835-36 A.D.), corresponding to Faṣlī year 1243. Here, it may be remarked that the builder of the tomb was a very popular queen-regent among the Nawwābs of Bhopāl (for detail, *Nawāb Ṣiddīque*

Ḥasan Khān (Urdu), by Razia Ḥāmid, Delhi, 2nd ed. 1998, pp. 141-48; *Nuqūsh-i-Bhopāl* (Urdu), ed. Dr. Razia Ḥāmid & Raf'at Sulṭān, Delhi, 1996, pp. 70-72).

SULṬĀNS OF MĀLWA. - Among the provincial dynasties, the Sulṭāns of Mālwa are represented by a solitary damaged loose Persian record, No. 27, which was copied from Qāḍīpūra Kī Masjid at Bhopāl, a district place and state head-quarters, Madhya Pradesh. The slab originally belonged to a mosque, built by Malik Mughīthu'd Dīn, in village Mughīthpūra, adjacent to Sihore, a district place in Madhya Pradesh (*Nuqūsh-i-Bhopāl*, p. 71). This historically important metrical record, assigns the construction of a mosque to (Malik) Mughīthu'd Dīn, referred to as *Wazīr-i-'Arṣa-i-Gītī Panāh* (*i.e.*, Prime Minister of the World-Asylum court), in A.H. 832 (1428-29 A.D.). It may be added that, the dignified official and builder of the mosque, was a well-known personality, attached to the court of Mālwa Sulṭān Hūshang Shāh (1405-32 A.D.). He can be unmistakably identified with Malik Mughīth whose mother was Hūshang Shāh's paternal aunt and it was she who had brought up Hūshang Shāh when he was young. Hūshang and Mughīth had been friends and companions in their younger days. (For his career, *Maāthir-i-Maḥmūd Shāhī*, by Shihāb Ḥakīm, edited by Dr. Nurul Hasan Ansari (Jamal Printing Press, Delhi), pp. 10, 12, 17-23, 25-26, 28-30, 32-33, 47, 50, 53; *Medieval Malwa*, by U.N. Day, Delhi (1965), pp. 33-34, 69-70, 73, 76, 78-80, 88-92, 94, 96-101, 381).

'ĀDIL SHĀHĪS. - No. 21, is an important Arabic record from a mosque in the fort at Gulbarga, a district headquarters in Karnataka. Though published in *Epigraphia Indo-Moslemica*, 1907-08 (p. 4, without plate) and listed in *Annual Report on Indian Epigraphy*, 1958-59 (Appendix D, No. 100), it is included again for review, as the reading given in the former is faulty and in the latter, there is omission of the date A.H. 969. This record with a beautiful calligraphy in Thulth, assigns the construction of the mosque to 'Arab Khān in A.H. 969 (1561-62 A.D.) during the reign of Sulṭān Abūl Muẓaffar 'Alī 'Ādil Shāh. Earlier the founder's name was wrongly read as 'Izzat Khān, instead of the correct decipherment as 'Arab Khān.

NAWWĀBS OF BHOPĀL. - In the collection of this report, there are five inscriptions which represent the Nawwābs of Bhopāl (1708-1949 A.D.), copied and photographed from Bhopal. Of these, a brief Persian record (No. 35) from the local graveyard, registers the name Nawwāb Ghauth Maḥammad Khān, the fifth Nawwāb of Bhopāl and specifies his ruling time between A.H. 1223 (1808 A.D.) and A.H. 1224 (1809 A.D.). One Samī'ud Dīn was the inscriber of the headstone. This record is a later installation.

The second inscription (No. 30), basically in Persian, pertains to the local Jāmi' Masque in Maḥalla Chowk Bāzār, saying that the construction of the magnificent Jāmi' Masjid began in A.H. 1248 (1832-33 A.D.), corresponding to Faṣlī 1240, at the instance of sovereign of Bhopāl, Nawwāb Gauhar Begam Ṣāḥiba Qudsiya, daughter of Nawwāb Ghauth Muḥammad Khān Bahādur and consort of

Nazīru'd Daula Nazar Muhammad Khān Bahādur, and completed in A.H. 1273 (1856-57 A.D.), corresponding to Faslī 1264, with the great efforts of master builders and workers, at the cost of rupees five lakh, sixty thousand, five hundred, twenty one, and two *annās* and three *pāis*, under the supervision of the inventor (*i.e.* architect) Muhammad 'Abbās.

In the light of other available sources, it may be added that after the successful short reign of three and half years (1816-19 A.D.), Nawwāb Nazar Muhammad Khān breathed his last, following automatic release of bullets from his own pistol, at the young age of twentyeight years. After his death, his daughter Sikandar Begam, then aged fifteen months, became the successor. It was at the consent of the British East India Company, that the widow of Nawwāb Nazar Muhammad Khān, Nawwāb Gauhar Begam Qudsiya, the builder of the Jāmi' Masjid, referred to above in the inscription, became the queen-regent of Bhopāl State. Her ruling period (1819-37) was of great peace and prosperity, and abundant academic and building activities. She was a benevolent and religious queen and is reported to have erected *sarāis* both at Mecca and Madīna. Because of her noble nature and deeds, she earned the epithet '*Qudsiya*' (*i.e.* holy) and became more popular as Qudsiya Begam (for detail, *Nawwāb Siddīque Hasan Khān,* by Dr. Razia Hāmid, Delhi, second ed. 1998, pp. 137-41).

Among the said five inscriptions of the Nawwābs of Bhopāl, three epigraphs represent Nawwāb Shāh Jahān Begam (1868-1901 A.D.). The first one (No. 33) is a metrical Persian record (not *in situ*), copied from Chhotā Tālāb Chowk. Composed by Shahīr, the inscription actually pertains to a bridge, regarding its repair or renovation in A.H. 1297 (1880 A.D.), at the order of Shāh Jahān Begam for which she was spoken highly of, and Mīr Siddīqu'l Hasan Khān too had given his consent, regarding the said order.

The personages mentioned in the inscription were well known figures of their times. Mīr Siddīqu'l Hasan Khān, popular as Nawwāb Siddīq Hasan Khān, was already associated with the services of Nawwābs of Bhopāl in various capacities. When the first husband of Nawwāb Shāh Jahān Begam, Nawwāb Bāqī Muhammad Khān expired in Safar, A.H. 1284 (June, 1867 A.D.) before her accession in Sha'bān, A.H. 1285 (November, 1868 A.D.), at the suggestion of British political Agent of Bhopāl, Colonel Tomson, Nawwāb Shāh Jahān Begam remarried Siddīq Hasan Khān in May 1871, so that she enjoyed the company of a confidant and well-wisher of the Bhopāl State (*Nawwāb Siddīque Hasan Khān*, pp. 88-89).

The composer of the text was Hāfiz Khān Muhammad Khān Shahīr whose father Ghulām Muhammad Khān belonged to Rāmpūr. Shahīr was one of the disciples of Mirzā Ghālib (1797-1869) after whose death, he came to Bhopāl in 1872. He was a versatile Persian scholar and eminent poet. When Nawwāb Shāh Jahān Begam was honoured with royal diploma and ensign of *Tāj-i-Hind* on behalf of

Queen Victoria, Shahīr expressed his jubilation by writing a *qaṣīda* (*i.e.* eulogy) in Persian, whereupon the Bhopāl ruler bestowed upon him the title of *Iftikhāru'sh Shu'arā* (*i.e.* glory of poets). He passed away in 1900 or 1901 A.D. (*Nawwāb Ṣiddīque Ḥasan Khān*, pp. 183-84; *Subḥ-i-Gulshan* (Per.), by Sayyid 'Alī Ḥasan Khān, Bhopāl, A.H. 1295, pp. 230-38).

The second inscription (No. 32) of the same Bhopāl ruler is in metrical Persian, composed by Fārigh, assigning the construction of a *madrasa i.e.* college, in proximity to a water-reservoir for the sake of students, to (Nawwāb) Shāh Jahān Begam, the ocean of munificence. The inscription further records in chronograms that the construction work of the *madrasa* began in A.H. 1304 (1886-87 A.D.) and came to an end in A.H. 1307 (1889-90 A.D.).

The last inscription (No. 34) in metrical Persian from Sikandarī Sarā'i at Bhopāl, records the construction of a good-looking *Musāfir Khāna i.e.* an inn, by Shāh Jahān Begam, the ruler of the kingdom of Bhopāl, in A.H. 1307 (1889-90 A.D.) for the sake of obtaining God's forgiveness to (her mother) Nawwāb Sikandar Begam who had departed for the next everlasting world.

SINDHIYĀS OF GWĀLIOR. - A couple of Urdu inscriptions come from Gwālior from a local mosque, called Motī Masjid. The inscription (No. 58) on the main gate, records the completion of Motī Masjid by Srī Sarkār Mādho Rāo in A.H. 1338 (1919-20 A.D.), corresponding to Bikramī (*i.e.* Vikram Saṁvat) 1976, with the great efforts of Sayyid Aḥmad (son of) Shāfī' Ṣāḥib, *Wakīl-i-Darbār* (*i.e.* an agent of the court), the metrical text having been composed by Jalīl. While the other metrical epigraph (No. 59), at the same place but innerside, records the foundation of the above mosque by Srī Sarkār Mādho Rāo in the same year *i.e.* A.H. 1338 (but the chronogram yields the date A.H. 1337). The text of the second inscription was composed by one Muḍṭar and inscribed by Sayyid Baṣīr 'Alī.

MISCELLANEOUS. - Among the miscellaneous records, taking that of Delhi state first, No. 4, is an epitaph from the grave of Maulānā Fakhru'd Dīn in the compound of the Dargāh of Khwāja Quṭbu'd Dīn Bakhtiyār Kākī in Mehraulī, Delhi. It registers the death of a pious and saintly person Fakhr Dīn *i.e.* Fakhru'd Dīn, in A.H. 1199 (1784-85 A.D.).

The composer of the text was *Sayyidu'sh Shu'arā* (poet-laureate) Fakhr'd Dīn Maqbūl-i-Ilāhī. The second date, A.H. 1222 (1807-08 A.D.), is that of composing and setting up of the slab. The Persian part of this inscription is published in *Monuments of Delhi*, by Maulavī Ẓafar Ḥasan, Vol. III, Rep. Delhi, 1997, pp. 41-42). It may be added that the occupant of the grave, Maulānā Fakhru'd Dīn, son of Shaikh Niẓāmu'ddīn Aurangābādī, was a very popular saint of the Chishtiyya order who was born in A.H. 1126 (1714 A.D.) at Aurangābād in Maharashtra and expired at Delhi on 7th Jumādā II, A.H. 1199 (17 April, 1785 A.D.). (For his biography, *Khazīnatu'l*

Āṣfiyā (Per.), by Maulavi Ghulām Sarwar, Vol. I, Kānpur, 1902, pp. 498-505). As regards the composer of the text, it may be remarked that he had also composed the inscription which is found on the arches of the balcony in front of the Muthamman Burj of the Red Fort in Delhi (*Monuments of Delhi*, Vol. I, Rep. Delhi, 1977, pp. 18-19).

From Gujarat, among the miscellaneous epigraphs are a good number of epitaphic records in Arabic from the Bohrā graveyard, called Qabrastān Devḍhī Mubārak at Sūrat, a district headquarters. These epitaphs provide names, dates of death and lineage of some of the leading Bohrā personages, both men and women. Among such pious and learned deceased, mention may be made of (No. 5) Sayyidī Raḥmatu'llāh, son of Mullā Ḥusainjī (d. A.H. 1217/1802 A.D.); (No. 6) Sayyidī Hibatu'llāh, son of Mullā Walī Muḥammad, son of Sayyidī Luqmānjī Ṣāḥib (d. A.H. 1220/1806 A.D.); (No. 7) Shaikh Sayyidī Jīwā Bhā'ī, son of Mullā Muḥammad Ḥusain (d. A.H. 1224/1809 A.D.); (No. 8) Maryam Āmī, wife of the great Dā'ī Maulānā Ṭayyib Zainu'd Dīn and mother of the great Dā'ī Maulānā 'Abdu'l Qādir Najmu'd Dīn (d. A.H. 1235/1818 A.D.); (No. 9) Shaikh Ibrāhīmjī, son of Shaikh Jīwā Bhā'ī, son of Shaikh Sayyidī Miyān Ṣāḥib Luqmānjī, son of Sayyidī Miyan Ṣāḥib Dā'ūd Bhā'ī (d. A.H. 1236/1821 A.D.); (No. 10) the grand pious lady, Ḥālā Bā'ī Ḥakīm Bū, daughter of Mullā 'Abdu'l Qādir (d. A.H. 1243/1828 A.D.), who was associated with the respected lineage of Muḥammad 'Izzu'd Ḍīn and Sayyidnā Ṭayyib Zainu'd Dīn; (No. 11) Shaikh 'Īsā Bhā'ī, son of Mullā Muḥammad 'Alī (d. A.H. 1255/1839 A.D.); (No. 12) Shaikh Ibrāhīm Shamsu'd Dīn, son of Mullā 'Abdul Qādir (d. A.H. 1277/1860 A.D.), who was associated with the two pious *Dā'īs* and his maternal uncles, Sayyidnā 'Izzu'd Dīn and Sayyidnā Zainu'd Dīn; (No. 13) Jī Bā'ī Ṣāḥiba Ni'matu'llāh Bā'ī, daughter of Sayyid Ismā'īl Jī Badru'd Dīn and wife of Bhā'ī Ṣāḥib Ḥusain Bhā'ī 'Izu'd Dīn (d. A.H. 1281/1865 A.D.); (No. 14) Bā'ī Ratan Bā'ī, daughter of Shaikh Dā'ūd Bhā'ī and wife of Wali Allāh 'Abd-i-Alī, son of Shaikh 'Abdul Qādir (d. A.H. 1303/1886 A.D.); (No. 15) Miyān Ṣaḥib 'Abdu'l Ḥusain, son of Sayyidī Ṣādiq 'Alī (d. 1304/1886 A.D.); (No. 16) Kulthūm Bā'ī, daughter of Shaikh Raushan 'Alī and wife of Sayyidī Ismā'īl Jī Bhā'ī Ṣāḥib Badru'd Dīn (d. A.H. 1307/1890 A.D.), and (No. 17) epitome of magnificence and munificence, Bhā'ī Ḥamza Bhā'ī, (son of) Bhā'ī Ṣāḥib 'Abd-i-'Alī, (son of) Bhā'ī Ṣāḥib Muḥyiu'd Dīn (d. A.H. 1315/1898 A.D.).

Among the miscellaneous epigraphs from Madhya Pradesh, mention may be made of the following. A very badly damaged inscription, No. 49, copied from Burhānpūr in East Nimar District, points to the grave of Nadhīru'd Dīn Maḥmud, son of Muḥammad Ḥājī, who passed away in A.H. 887 (1482 A.D.). Half a dozen inscriptions from Bhopāl are worth mentioning. The first one, No. 28, is a damaged record in Persian, mentioning the death of Shujā'at Khān, obviously in A.H. 1200 (1785-86 A.D.) when the slab was inscribed. The second one, No. 36, relates to Muḥammad 'Alī Khān Ṣūbedār, resident of Bundelkhaṇḍ? for whom the tomb stone (*Ta'wīdh*) was installed in A.H. 1244 (1828-29 A.D.), while the third one, No. 37, records the name Miyāń Dūst 'Alī Khān along with the date A.H. 1258 (1842-43

A.D.), obviously the year when he passed away. The fourth one, No. 38, is a metrical Persian record, registering the death of Qā'im Khān, a gallant personality of a dignified family, in A.H. 1261 (1845 A.D.). The fifth record, No. 31, inscribed by Ambikā Parshād, pertains to a well, assigning its construction to Nawwāb Nazīru'd Daula Umrāo Dūla Bāqī Muhammad Khān Bahādur, in A.H. 1275, 1858 A.D., corresponding to Vikram Saṁvat 1915. Here, it may be added that the builder of the well, was the first husband of Nawwāb Shāh Jahān Begam. The last one, No. 40, is a loose slab inscribed in Persian from a local mosque, saying that this old mosque of late Nazar Muhammad Khān Wilātī (Wilāyatī) was renovated by Ahmad Husain Khān Ṣāhib Tahsīldār, nephew of Mīr Bakhshī Muhammad Hasan Khān Ṣāhib Badādur Nusrat Jang, in A.H. 1314 (1896 A.D.), by spending an amount of rupees two thousand, one hundred and three?, under the supervision of Rahīmullāh Khān. Sayyid 'Abdu'l Karīm was the inscriber of the text.

Nos. 63-64 are the two records of the 17th century in Persian, copied from Khilchīpūra in Mandasaur district of Madhya Pradesh. The content of the two records are one and the same, with the same provenance. Both the epigraphs record an order, saying that if any one without any proper authority, performs *shiqdārī* (collecting revenue as an authorised officer) or *shahnagī* (perquisites of police duties) in Mandasur, he is deemed a culprit, being liable for punishment.

Coming to Maharashtra, No. 79 is a very brief Persian record, inscribed on a gun in the Daulatābād Fort in Aurangabad district. The inscription, assignable to the 18th century, reads *Dushman-Kūb i.e.* enemy-striker.

Among the miscellaneous epigraphs from Uttar Pradesh, No. 90 is a metrical Persian record from the tomb of Prince Khusrau at Allahābād, a district headquarters in the State. This long inscription, inscribed by Sultān Sahrindī, records verses, mourning the sad demise of the Mughal prince Khusrau in A.H. 1031 (1622 A.D.). The reading of this inscription is given by Maulavī Sayyid Maqbūl Ahmad also in his valuable work: *Tārīkh-i-Ilāhābād* (Urdu, Allahabad, 1938, pp. 159-60). Here, it may be added that Prince Shāh Jahān during his stay at Burhānpūr committed a heinous crime. Sensing ominous signs on the issue of succession, he got his brother Khusrau murdered at the hand of one Ridā by name in January 1622. In order to avoid suspicions, the dead body of Khusrau was taken with due honour throughout the city of Burhānpūr and buried in a locality called 'Ālamganj. Emperor Jahāngīr was informed that Khusrau had died of colic pain. However, one Nūru'd Dīn Qulī conveyed the nefarious plot of Khusrau's murder to the emperor. Jahāngīr was deeply shocked and he bitterly reprimanded the nobles at Burhānpūr. He ordered to exhume the corpse and directed to send it to Allahābād for burial (*Khandesh under the Mughals*, by M. Ilyas Quddusi (Delhi, 2002, p. 31).

Among the selected miscellaneous epigraphs from Bareilly, a district place in Uttar Pradesh, mention may be made of the following. No. 122 is an epitaphic

metrical record in Urdu, probably installed in the last decades of the 19th century. It records death and original construction of the tomb of Shāh Amīru'llāh in A.H. 1059 (1649 A.D.). The tomb was obviously renovated by Karīmu'd Dīn in the latter half of the 19th century. No. 124 is a metrical Persian record, assigning the construction of a mosque to Chānd Khān for which the work started in A.H. 1149 (1736-37 A.D.) and completed in A.H. 1150 (1737-38 A.D.). No. 129, is a later installation, in Persian, copied from Bāgh-i-'Ināyat Khān in Maḥalla Bāqar Ganj, Bareilly, recording the death of Nawwāb 'Ināyat Khān, the eldest son of Mukarramu'd Daula Ḥāfiẓu'l Mulk Ḥāfiẓ Raḥmat Khān Bahādur Nāṣir Jang, at the age of thirty-two, on account of the disease of bladder-pain (*dard-i-mathāna*) in the month of Dhi'l Ḥijja, A.H. 1187, corresponding to (irregular) 1773 A.D. (should be February - March 1774 A.D.).

Here, it may be added that the deceased, Nawwāb 'Ināyat Khān, played stormy role in the history of Rohīlkhand. He had participated in the Third Battle of Panipat in 1761, winning great applause from Aḥmad Shāh Abdālī (for detail about his career see, *Tārīkh-i-Rohīlkhand*, Urdu translation by Prof. Shāh 'Abdu's Salām, of *Gul-i-Raḥmat* (Per.) by Nawwāb Sa'ādat Yār Khān (Rāmpūr, 2002), pp. 77, 79, 81-83, 91-97, 103, 105, 114-15, 123, 127-30, 132-34, 136, 174, 177; *Ḥayāt-i-Ḥāfiẓ Raḥmat Khān*, by Sayyid Alṭāf 'Alī (Budāun, 1933), pp. 97-98, 100, 122, 127-28, 171, 176, 181, 183, 308, 310).

No. 128, is a versified Persian record from Kālā Imām Bāḍa at Bareilly. It assigns the construction of a *Ḍarīḥ*, obviously an Imām Bāḍa, to Ḥusain 'Alī in A.H. 1204 (1789-90 A.D.).

As regards No. 143, it is a metrical record in Persian in Nasta'līq characters that comes from the tomb-complex of Shāh Badī'ud Dīn Madār at Makandpūr in Kanpur district, Uttar Pradesh. Composed by Mihrbān, the epigraph assigns the erection of a *naubat khāna i.e.* drum-house, to Bhāgmal, the sister's son of Almās 'Alī Khān, in A.H. 1210 (1795-96 A.D.), under the supervision of 'Abdu'l Karīm.

Almās 'Alī Khān and Bhāgmal who find mention in the inscription under study, are the known historical figures. The former was the most influential and the richest eunuch under the Nawwāb of Awadh, Āṣafud Daula (1775-97 A.D.). He was originally a Hindu by faith and a Jāt by caste. Later, he embraced Islam and joined the services of the Nawwābs of Awadh, holding the post of governor in the Etāwah region. As regards the builder of the *naubat khāna*, Bhāgmal, he was the nephew (sister's son) of Almās 'Alī Khān who continued to be a Hindu. During his governorship of Etāwah region, Almās 'Alī Khān appointed Bhāgmal an *'āmil i.e.* tax collector of Phaphūnd *pargana* where the latter constructed a mosque at Phaphūnd, the *pargana* headquarters (*Studies in Indian Epigraphy*, Vol. XXVII (2001), pp. 136-39).

With a fair amount of certainty, the composer of the epigraphical text, Mihrbān, can be identified with Mīr 'Abdu'l Qādir, *nom de plume* Mihrbān, whose original native place was Nīshāpūr in Iran and whose forefathers had settled in the village Kintūr in the *Ṣūbah* of Awadh. Qāḍī Maḥmūd Kintūrī, one of the prominent Sayyids of the region and eminent spiritual successors of Shāh Badī'ud Dīn Madār, belonged to the forefathers of the composer. Mihrbān was born at Aurangābād in A.H. 1150 (1737 A.D.). In composing poetry, he was a disciple of Mīr Ghulām 'Alī Āzād Bilgrāmī. First, he bore the pen-name Rangīn and later replaced it by Mihrbān at the instance of his literary mentor Āzād Bilgrāmī (*Chamanistān-i-Shu'arā,* by Lachhmi Nārāin Shafique, ed. 'Aṭā Kākvī (Patna, 1968), pp. 73-75).

Among other miscellaneous inscriptions from Bareilly, No. 131 is an epitaphic record in Persian in Nasta'līq characters, registering the date of the death of Ḥāfiẓ Yār Muḥammad Khān, son of Khān Muḥammad Yār and grandson of Ḥāfiẓ Raḥmat Khān, A.H. 1267 (1850-51 A.D.). Here, it may be clarified and rectified, in the light of authentic and contemporary sources, that the deceased referred to in the inscription was the son of Ḥāfiẓ Raḥmat Khān and not the grandson. The correct order of his name is (Nawwāb) Ḥāfiẓ Muḥammad Yār Khān. Shāh 'Ālam II, the Mughal ruler, had bestowed on him the title of Nawwāb Mu'aẓẓamu'd Daula Ḥashmat Jang and the rank of 5000/2000 cavalry (for detail of his career, *Tārīkh-i-Rohīlkhand,* pp. 108-09, 132, 156, 180, 184; *Ḥayāt-i-Ḥāfiẓ Raḥmat Khān,* pp. 321, 328).

From the same place is another Persian inscription, No. 130, recording the death of an unexampled scholarly personality of his time 'Abdu'l 'Azīz Khān 'Azīz, grandson of Nawwāb Ḥāfiẓul Mulk Ḥāfiẓ Raḥmat Khān, who was born in A.H. 1251 (1835-36 A.D.) and passed away in A.H. 1309 (1891-92 A.D.). Here, it may be added that 'Abdu'l 'Azīz Khān was an eminent scholar, popular poet and versatile writer of his time, being fully conversant with Urdu, Arabic, Persian and Sanskrit. As a poet, he adopted 'zīz as his pen-name. Although the name of the composer is not mentioned in the epitaphic record, it appears, Maulavī Qāsim 'Alī Khān Barelvī, *nom de plume* Khwahān, was its composer who brought out a chronogram (yielding the year A.H. 1309) with the help of a hemistich used in the last verse of an ode, earlier composed by the deceased 'Abdu'l 'Azīz Khān himself (for detail, Sayyid Altaf 'Alī Barelvi, *op. cit.,* pp. 322-25). While No. 133 from the same place, is another epitaphic record in Urdu, mourning the death of Nawwāb Niyāz Aḥmad Khān Hosh *alias* Banne Miyān, in A.H. 1309, corresponding to 1892 A.D. It further records that the deceased was a reputed physician, historian and poet. The composer of the epigraphical text was Khwahān who is mentioned above. It is worth mentioning here that Nawwāb Niyāz Aḥmad Khān, *nom de plume* Hosh, was one of the descendants of Nawwāb Ḥāfiẓ Muḥammad Yār Khān, referred to above. He was a popular poet and respected author, leaving behind a number of works (*Ḥayāt-i-Ḥāfiẓ Raḥmat Khān,* pp. 326-27).

A. – COPPER-PLATES – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MAHARASHTRA NAGPUR DISTRICT NAGPUR TALUK					
1	**Nagpur.** – A set of 4 copper-plates deposited in the Department of Ancient History and Archaeology, Nagpur University. Find spot: Māṇḍhal, Umred taluk, Nagpur district, Maharashtra. Impressions through Sri T.S.Ravishankar, Deputy Suptdg. Epigraphist.	Vākāṭaka	Rudrasēna II	Year 5	Sanskrit, B: x-headed	Registers grant of four villages Selludraha, Achchhabhallikā, Suragrāmakā and Aragrāmakā, included in the eastern part of the administrative division of Padmapura. The granted villages appear to have been converted into an *agrahāra* and entrusted to Brāhmaṇas belonging to different *gōtras* and *pravaras*. The record was written by *Sēnāpatī* Vibhīshaṇa. In characters of about the 5th century A.D.
	THANE DISTRICT THANE TALUK					
2	**Nalasōpārā.** – A set of 3 copper-plates in the possession of Dr. H. S.	Chālukyas of Bādāmi	Pulakēśin II	Śaka 554	Sanskrit, Southern characters	Records the grant of the village [Puduka] in Nāsika-vishaya to a certain brāhmaṇa (name not clear)

	Thosar, Bombay. Impressions through Dr. M. D. Sampath, Director (Epigraphy).					belonging to Piṅgalasa-gōtra to defray the expenses for performing the *pañcha-mahā-yajña.*
	TAMIL NADU COIMBATORE DISTRICT AVANASHI TALUK					
3	**Tirumuruganpūṇḍi.** – Copper-plate in possession of the priest of Tirumuruganāthasvāmi temple, Dēvasēnāpati Śivāchāriyār. Impressions through Shri K.Karuppaiah, Senior Epigraphical Assistant.			Kali [34 · 1], Raudri, Chaitra 20, Friday	Tamil	Seems to be a spurious record. Extols the virtues, greatness and varied religious activities of Śivasubrahmaṇya paṇḍitar who was held in high respect. Describes the great divine power of lord Śiva at Tirukkaḍaiyūr who is said to have saved Mārkaṇḍēya from Yama. Records the obeisance of Chēra, Chōḷa and Pāṇḍya kings to lord Śiva at Tirukkaḍaiyūr. Incidently refers to the mythological account of Karikāla chōḷa. In characters of the 16th century A.D.

A. - COPPER-PLATES - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
4	Do. - Do. Do.			Kaliyuga 3 · 03, Sādhāraṇa, Chaitra, 17th day, Friday Irregular	Tamil	Do. Extols the greatness of Śivasubrahmaṇya paṇḍitar of the Mārkaṇḍēya-gōtra through a long mythical narration. Refers to Madurai-vaḷanāḍār, Chōḷa-vaḷaṇāḍār and Kalikāla chōḷa-vaḷanāḍār communities who accepted Śivasubrahmaṇya paṇḍitar as their *guru.* They were given the right to perform worship at the Mīnākshī temple at Madurai by the latter. They were invited by their *guru* to approach him for settlement of their disputes. Several persons belonging to Madurai-vaḷanāḍār community figure as signatories. Do.
	PERIYAR DISTRICT ERODE TALUK					
5	**Avilpūndurai.** - Copper-plate in the possession of the priest Shri Selvaratnam	Later Pāṇḍya	Parākrama Pāṇḍya	Śaka 1328, Kali 3483, Chitrabhānu,	Do.	Do. Narrates in detail the Purāṇic concept of time. Extols the virtues and miraculous powers of

	Gurukkal.			Vaikāśi śu. 9, Mṛigasīrisha Irregular		Śivasubrahmaṇya paṇḍitar who was highly revered by a large number of followers who gave him pious gifts regularly. Do.
	RAJAJI DISTRICT TIRUCHCHENGODU TALUK					
6	**Karumāpuram.** - Copper-plate in the possession of Shri Andasiva Subramanya Gurukkal. Do.			Kaliyuga 3523, Śaka . . . . , Tai, 11th day, Thursday, Pūsam Irregular	Do.	Do. Describes Toṇḍai-maṇḍalam and Kāñchīpuram in a conventional manner at length. Extols the virtues of Karuṇākara paṇḍita of the Kauṇḍinya-gōtra. Virtues of the Sāṉṟār community are listed at length. It is stated that this community highly revered Karuṇākara paṇḍita as their *guru* and offered him several gifts and agreed to remit certain specified amounts to him. Do.

B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	KARNATAKA BIDAR DISTRICT BIDAR TALUK					
1	**Bīdar.** – Two broken stone pieces kept in the store room of Conservation Assistant's Office in the fort. Findspot Sannati, Chittapur Taluk, Gulbarga District.	Sātavāhana	Siva Siri Puḷumāvi		Prakrit, Brāhmī	Beginning lost and incomplete. Refers to the king Siva Siri Puḷumā[vi], son of . . and (an image of) *duvarpāla* (*dvārapāla*). In characters of the 2nd 3rd century A.D. (Published in *Early Brāhmī inscriptions from Sannati*, p. 76, No. A 3, pl. 15).
2	Do. – Below the relief sculptures of a couple, kept in the same place. Do.				Do.	Reads : *amacha putasa Siyadatasa.* Do. *Ibid.*, p. 82, No. B 1, pl. 16.
3	Do. – Stone slab kept in the same place. Do.				Do.	Reads *gāmi kumāriya Padamasirikāya.* Do. *Ibid.*, pp. 87-88, No. C 3, pl. 19.
4	Do. – Broken lime stone slab kept in the same place.				Do.	Reads *Siyapālaya.* Do. *Ibid.*, p. 89. No. C 8, pl. 20.

	Do.					
5	Do. Fragmentary lime stone slab kept in the same place. Do.				Do.	Reads : Line 1 *Samalōkikāye* Line 2 *bākhavāya*. Do. *Ibid*, p. 100, No. E 10, pl. 26.
6	Do. – Rectangular slab kept in the same place. Do.				Do.	Reads *Samanikāya*. Do. *Ibid*., p. 99, No. E 7, pl. 26.
7	Do. – Broken stone kept in the same place. Do.				Do.	Reads : . . *māya*. Do. *Ibid*., p. 100, No. E 11, pl. 26.
8	Do. – Another broken stone in the same place. Do.				Do.	Reads : *ya chhātaya*. Do.
9	Do. – Broken lime stone piece kept in the same place. Do.				Do.	Reads : *dāsa* [*Dā*]*makasa*. Do.
10	Do. – Broken stone slab kept in the same place. Do.				Do.	Reads : *nanaya sarakhata*[*pe*] *kupānasa*. Do.
11	Do. – Another broken stone slab kept in the same place. Do.				Do.	Reads : . . . *sa*. Do.

B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
12	Do. – Another broken stone slab kept in the same place. Do.				Prakrit, Brāhmī	Reads : *vāṇiyasa Khadaṇasa.* Do.
	NORTH KANARA DISTRICT HONNAVAR TALUK					
13	**Uple.** – Hero-stones set up in front of Mahāliṅgēśvara temple. No. 1.	Kadambas of Chandāvara	Kāvadēva (Kāma II)	Sarvadhāri, Māgha śu. 5, Thursday = 1289 A.D., January 27 (The Śaka year was 1210)	Kannaḍa	Records the death of Sāteya-nāyaka, son of Dugga-nāyaka and son-in-law of Daḍika, while fighting for the rescue of the village from its enemy's attack. A memorial stone was erected by Māchu, son of the deceased hero.
14	Do. – Do. No. 2.	Do.	Do.	Do.	Do.	Records that Benaka-nāyaka, son of Veṁgala-perggaḍe and the son-in-law of Gaṇapu-nāyaka of Sātivaḷi died while defending the village from raiders.
	MADHYA PRADESH GUNA DISTRICT GUNA TAHSIL					

15	**Bajaraṅgagaḍha.** - Cannon in the fort.			Vikrama 1775, Māgha śu. 8, Thursday Irregular	Local dialect, Nāgarī	Gives the genealogy of Kuvara Gajasīgha of the Chāhuvāna family. Records the making and installation of a cannon named Rāmavāṇa, probably in the fort, by Kuvara Gajasīgha at a cost of rupees thirty two thousand. The record was written by Rāmachaṁda.
16	Do. - Stone slab fixed in the wall near the entrance of the fort.		*Rājādhirāja Rājā* Vaḷivaṁtasigha	Vikrama 1833	Do.	Records the construction of *kōṭa* (fort) and *parakōṭa* (wall round the fort) and mentions expenditure of rupees ten thousand and five thousand towards the construction of (a part of) fort and possibly wall, respectively.
17	Do. - Stone slab fixed in the western wall of the fort.		Do.	Vikrama 1833, (Hijra) San 1184, Chaitra śu. 10	Do.	Records the construction of *kōṭa* (fort) of Sarashauna by *Phōjadāra* Rāva Rauḍarāma and mentions an expenditure of rupees five thousand towards the construction of a part of the fort.
18	Do. - Stone slab fixed in the northern wall of the fort.		Do.	Vikrama 1837, Chaitra ba. 9	Do.	Records the construction of (a part of) *kōṭa* (fort) of Sarashōna and *parakōṭa* (wall round the fort).

B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
19	**Dhamanāra.** – A satī - stone fixed in the ground near the Primary School.			1) Vikrama 1705 2) Vikrama 170[6]	Local dialect, Nāgarī	Probably records the performance of *satī* on the first date and the erection of the memorial stone on the second. Details not clear.
20	Do. – Another satī - stone fixed in the garden near the same School.			Vikrama 1752, Pausha ba. 12, Sunday = 1695 A.D., December 22	Do.	Records the commission of *satī* by a lady and construction of a *chōtara* (platform) by an individual belonging to the Mahājana community.
21	Do. – The third satī - stone fixed in the same place.			Vikrama 1758, Bhādrapada śu. 14 Monday = 1702 A.D., August 24 f.d.t. · 27	Do.	Partly damaged. Records the commission of *satī* by Nīramavati, wife of Makaraṁdadāsajī.
22	Do. – Western wall of *baḍī bāvalī.*			Vikrama 1813, (Hijra) San 1164, Śaka 1678, Vaiśākha śu. 15	Do.	Records the construction of *vārī* (step-well) at the village Dhāmanarī by Chaudharī Harisīghajī, son of Chaudharī Dayārāma and grandson of

				Wednesday = 1757 A.D., May 4		Chaudharī Rasakadājī and mentions Chaṁderi-subā and Mālavā-parganā. Seems to refer to the rule of Peśavā Nānāsāhēb over these territorial divisions.
23	**Gūnā.** – Memorial built in the Agro - Development Corporation Limited premises.			1) 1855 A.D., May 12 2) 1856 A.D., January 19	English, Roman	Damaged in the middle. Records the demise of Florence Belle, the infant daughter of Cap. Francis Moirahastings Burlton and Portia Florence, his wife, on the second date when she was eight months and seven days old. She was born on the first date.
24	**Māvana.** – A satī - stone fixed in the ground near the Hanumān temple.			Vikrama 1722, Śaka 1587, Vaiśākha śu. . .	Local dialect, Nāgarī	Records probably the performance of *satī*. Details not clear.
25	Do. – Another satī - stone near the same temple.			Vikrama 1774, Jyēshṭha śu. 11	Do.	Records the commission of *satī* probably by Jasōtī, at the village Mavanī (*i.e.*, Māvana) in the Gunā-parganā in the Chaṁdērī-sarkār under Mālavā-subā.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
26	Do. – The third broken satī-stone near the same temple.			Vikrama 1834, Māgha ba. 5, Wednesday = 1777 A.D., February 26 f.d.t. · 63	Local dialect, Nāgarī	Partly damaged. Purport not clear.
27	Do. – A satī - stone fixed on the ground near the house of Siranamasingh.			Vikrama 1732, Śrāvaṇa ba. 9	Do.	Records the performance of *satī*, probably by a lady by name Kētakī, wife of Kēsava at the village Mavanī in the Gunā-parganā.
28	Do. – A satī - stone fixed on a platform in the north of the village.			Vikrama 1775, Āshāḍha śu. 9	Do.	Damaged. Records the performance of *satī*, probably by Pāhuni, at the village Māvana in the Chaṁderī-suvā in the Gunā-parganā. Mentions *kārīgara* (mason) Vanavārī and Kisunadāsa.
29	Do. – Another satī - stone fixed on the same platform.			Vikrama 1783, Agahana (Mārgaśīrsha) śu.	Do.	Records the performance of *satī*, probably by Mīrā, wife of *Chau*° Jagga[nātha].

				13, Wednesday = 1727 A.D., November 15		
30	Do. – The third satī - stone fixed on the same platform.			Vikrama 1789, Jyēshṭha ba. 3, Tuesday = 1732 A.D., May 30, f.d.t. · 48	Do.	Records the commission of *satī* by Sūyāvatī, probably belonging to Rājputa community, and mentions the village Mavanī in Gunā-parganā and Mālavā-suvā.
31	Do. – A stone slab fixed in the northern wall of the *bāvalī*.			1) Vikrama 1811, (Hijra) San 1162 2) Vikrama 1812, (Hijra) San 1163, Āshāḍha śu. 13	Do.	Records the commencement of (the construction) of a step-well at the village Māvanī in the Gunā-Pargana in the Mālavā-Suvā on the first date and probably completion of the work on the second date and mentions *kārigara* [Tilarāma].
	JABALPORE DISTRICT SIHORA TAHSIL					
32	**Dhaimāpūr.** – Satī - stone lying in a field of the village.		*Mahārāja* Jī[va]māladēva	Vikrama 1401, Vaiśākha śu. 6 Tuesday = 1344 A.D., April 6 (*tithi* ended on the previous day)	Sanskrit mixed with Local dialect, Nāgarī	Records the death of Dhauma[siṁ]ha, son of Alau and the performance of *satī* by (his wife) Jāsō. Mentions the name of the mason (*silāvaṭa*) Lashamīga[ṁ*]gōli.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
33	**Sleemanābād.** - Loose slab in the possession of Sub-Inspector, Sleemanabad Police station.			1857 A.D., November 4, Friday	Tamil	Records the death of Rāmasāmi Muruvāḍar, a *gunluskar* of 'D' Company belonging to the Third unit (*paṭṭāḷam*) of the Madras Artillery, in a firing at 4.30 A.M. on Friday. His body was buried at Silamāṉābād by his younger brother Veṁbili. (Published in *Āvaṇam*, Vol. X, pp. 85-86).
34	Do. - Stone slab fixed near the memorial edifice of Col. Sleeman in the Sleemanabad police station.			1858 A.D., May 29, Saturday	Do.	Records that when the Third unit of Busṭṭū Māṭṭin regiment was marching towards Silamāṉabād, a soldier of the unit, Dāṉiēl developed high fever and died on May 29, Saturday. The Christians of the Company and a certain Michael installed stone in his memory. *Ibid.*
	MAHARASHTRA NAGPUR DISTRICT NAGPUR TALUK					

35	**Nagpur.** – Stone slabs kept outside the Museum, Dept. of Ancient History and Archaeology, University of Nagpur. No. 1. Findspot : Pauni, Bhandara District, Maharashtra.				Prakrit, Brāhmī	Badly worn out and damaged. Probably records the erection of a pillar (*thaba*) by Āryaka. In characters of about the 2nd century A.D.
36	Do. – Do. No. 2. Findspot: Not known.			Śaka 1738, Vikrama 1873, Vaiśākha śu. . .	Sanskrit mixed with Local dialect, Nāgarī	Badly worn out and damaged. Mentions all the four directions on each side respectively. Seems to record some grant specifying shares to different persons. Mentions Mukundabhaṭṭa, Venkaṭēśvara Gōpāḷabhaṭṭa, Gōvinda, etc., in this context. Details not clear.
37	Do. - Do. No. 3. Findspot : Paunār, Vardha District.				Local dialect, Nāgarī	Fragmentary. In embossed characters. Seems to refer to some village in line 4. Purport not clear. In late characters.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	RAMTEK TALUK					
38	**Rāmṭēk.** – Right side wall of the *maṇḍapa* of Śrī Kēvala Narasiṁha temple.	Vākāṭaka	Prabhāvatīguptā		Sanskrit, Late Brāhmī	Partially worn out. Refers to Chandragupta (II), Rudrasēna (II) and Ghaṭōtkacha. Records the construction of a temple of Prabhāvatisvāmin (Kēvala Narasiṁha) and erection of a tank called Sudarśana in the village Kadalīvāṭaka for the religious merit of her parents, probably by Prabhāvatīguptā. In characters of about the 5th century A.D. (Published in *Kusumāñjalī*, Shri C. Shivaramamurthi commemoration Vol. I, p. 220).
39	Do. Left side wall at the entrance of the same temple.				Do.	Reads : *Śrī Madana lī[la]*. Do.
40	Do. – Left side pillar of the same temple.				Do.	Reads *Bharunu[tā]ba*. In characters of about the 6th century A.D.

41	Do. - Do.				Sanskrit, Nāgarī	Reads *Svasti Śrī Vi[rā]rana.* In late characters.
42	Do. - Do.				Do.	Begins with an invocation to Sarasvatī. Refers to (the sage) Vāmadēva. Records the devotion of the poet Trivikrama to Narasiṁha and Rāma. In characters of the 13th century A.D.
43	Do. - Right side pillar of the same temple.				Do.	Records that poet Trivikrama, son of poet Śrīdhara and grandson of the brāhmaṇa Chāmuṇḍa who was a resident of Vainyapura, worshipped Śrī Rāma together with his brother Rāghava. Verses composed in *Śārdūlavikrīḍita* metre. Do.
	TAMIL NADU CHINGLEPUT DISTRICT SRIPERUMPUDUR TALUK					
44	**Kōlappākkam.** - Agasttīśvara temple. On a stone built into the floor of *mukhamaṇḍapa.*	Chōḷa	Rājakēśari-varman	Regnal Year 7	Tamil	Damaged. Records a gift of 250 *kuḻi* of land by a person for providing food offerings during the midday. In characters of the 9th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
45	Do. – Do. On the *kumuda* (south).	Telugu-Chōḍa	Tri° Vīrarājēndra Chōḷa	Regnal Year 10	Tamil	Records that Viśaiyanallulāṉ Paṇḍitaṉ Kākkunāyagaṉ of Kuḷappākkam gifted three cows and a lamp-stand for burning a twilight lamp to the god Āḷuḍaiya Tiruvagattīśvaram-uḍaiyanāyanār. The temple priests received the gift and agreed to burn the lamp. In characters of the 13th century A.D.
46	Do. – Do. On a stone fixed into the floor of the *ardhamaṇḍapa.*	Chōḷa	Kulōttuṅga (I)	Regnal Year 41	Do.	Damaged. Seems to refer to the gift of land after purchase, probably from the *ūr* assembly. In characters of the 12th century A.D.
47	Do. – Do. On the south *kumuda* of *ardhamaṇḍapa.*	Do.	Tri° Rājarāja	Regnal Year 6	Do.	Records that Cheṅkōṉ Tillaivāṇaṉ Kākkunāyagaṉ of Kuḷappākkam caused the construction of the Tiruvagattīśvaram-uḍaiyār temple and also its *ardhamaṇḍapa, niruttamaṇḍapa* and *sōbhāna* from bottom to top (*upānādi stūpi pariyantam*) in stone. In

						characters of the 13th century A.D.
48	Do. - Do. Do.	Telugu-Chōḍa	Vijayagaṇḍagōpāla	Regnal Year 4	Do.	Records the gift of cows and calves by a mendicant, Toḻuvārk Kāri for burning a twilight lamp in the early morning to the god Tiruagattīśvaram-uḍaiyanāyanār of Kuḷappākkam. The temple officials received the gift and agreed to burn the lamp. Do.
49	Do. - Do. Do.	Do.	Do.	Regnal Year 29	Do.	Records a gift of a cow and a calf by Vaṇḍār Toḻuvār Gāṅgaṉ, a resident of Kuḷappākkam *alias* Śivapāda-sēkharanallūr for burning a twilight lamp to the same god. The temple servants agreed to maintain the lamp. Do.
50	Do. - Do. On the north *kumuda* of *mukhamaṇḍapa*.	Pāṇḍya	[Jaṭ°] Sundara Pāṇḍya (I)	Regnal Year [16]	Do.	Fragmentary. The extant portion refers to an order issued by the king. Do.
	DHARMAPURI DISTRICT DHARMAPURI TALUK					
51	**Dharmapuri.** - Stones preserved in the Government Museum. No. 1.	Vijayanagara	Pratāpadēvarāya	Śaka 1348, Parābhava, Kanni śu. 7	Do.	Damaged. Contains only the king's name and date. In characters of the 14th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
52	Do. – Do. No. 2. Finspot: Pañjapaḷḷi, Palakkodu Taluk, Dharmapuri District.	Vijayanagara	Vīra Bukkarāya	Parābhava	Tamil	Records a grant of tax-free land for the maintenance of a tank constructed by a lady, Nakki, the wife of the administrator of Tagaḍūr-nāḍu in Gaṅga-nāḍu (a sub-division) of Nigarilichōḷa-maṇḍalam. Do.
	KRISHNAGIRI TALUK					
53	**Peṇṇēsvaramaḍam.** – Īśvara temple. On the southern *paṭṭi* of the *mukhamaṇḍpa.*	Chōḷa	Kulōttuṅga (I)	Regnal Year 30	Do.	Incomplete. Records that an army official (*daṇḍa-nāyakan*), Jayaṅkoṇḍāṉ Mallan, a resident of Kōṭṭai, consecrated (an image of) Chaṇḍēśvara (Taṇḍēśvara piḷḷai) at the Peṇṇai-nāyaka temple for the merit of his son Kamaṇḍai. He also donated vessels and a piece of land. In characters of the 12th century A.D.
54	Do. – Do. Do.				Telugu	Reads *Śrī Gharē Baṭuḍu.* In characters of the 16th century A.D.

55	Do. - Do. Do.	Hoysaḷa	Vīra-Narasiṁha	Regnal Year 15	Tamil	Incomplete and damaged. Seems to record a gift of land by Madhurāntaka Vīranuḷambaṉ Vaiyiravaṉ Viḍalaṉ for providing offering of drink (*tiruppōṇagam*) to the god Peṇṇai-nāyanār. In characters of the 13th century A.D.
56	Do. - Do. *kumuda* portion (south).				Do.	Beginning lost. Seems to record a gift of six *kaṇḍagam* of land for the maintenance of the *maṭha* (*maḍappuṟam*) called Chēramāṉ Perumāḷ maḍam. Do.
57	Do. - Do. Do.	Chōḷa	Kulōttuṅga	Regnal Year 28	Do.	Records that Nīraṇiñjāṉ, son of Aḻiyaṉūr Vēḷāṉ *alias* Āṭkoṇḍār, gifted a lamp-stand weighing 800 *palam* and also a *tiruchchāṇai* (stone for preparing sandal paste). He also donated 30 cows and a bull for burning a perpetual lamp to the god Peṇṇaiyāṇḍār. Do.
58	Do. - Do. On the south wall, central shrine.			Regnal Year 13	Do.	Built in and incomplete. Seems to refer to the gift of land for raising the bund of the tank. The temple of Peṇṇai-nāyaṉār is mentioned. Do.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
59	Do. – Do. On the same wall, *jagatī*.	Hoysaḷa	Vīrarāmanātha	Regnal Year 41	Tamil	Records the order that the accountants of the *maṭha* of the Peṇṇaiyāṇḍār temple and those of the villages owned by the temple should not allow any of their relatives to interfere with the accounting work. Intruders should be beheaded by the accountants themselves, failing which the latter's heads would be severed. Also seems to refer to some tax-free land grant for providing food offerings to the god. Do.
60	Do. – Do. On the south and west walls of *mukhamaṇḍapa*.				Do.	Contains the order of Chaṇḍēśvara (the accountant of the Śiva temple) that Māṅkuṉṟam-uḍaiyāṉ Mudalippiḷḷai, a *veḷḷāḷa*, should arrange for conducting a special worship in the month of Chittirai, probably out of house-tax (*maṉai-iṟai*). Do.
61	Do. – Do. Do.	Noḷamba	Madhurāntaka	Sarvadhāri,	Do.	Incomplete. Records the gift of land

			Vīranoḷamba	Chittirai 20		to the god Peṇṇai-nāyaṉār as *dēvadāna* by Rāsanārāyaṇa Vayiravan Gaṅga Perumāḷ, apparently a royal official. Do.
62	Do. - Do. On the *jagatī* (north), *mukhamaṇḍapa.*	Chōḷa	Rājarāja	Regnal Year 15	Do.	Records the gift of land, after purchase for ten *poṉ, i.e.,* five *udāraṉ* and five pure *chalāgai,* to Peṇṇaiāḷvāṉ Nāṟppatteṇṇāyira bhaṭṭaṉ, the *Śivabrāhmaṇa* of the Peṇṇai-nāyaṉār temple, by (the chieftain) Madhurāntaka Vīranuḷamban Vayiravaṉ Vikramaṉ. Also records that the land was demarcated and a boundary stone *(sūlakkal)* was planted. Do.
63	Do. - Do. On the *kumuda* (north), *mukhamaṇḍapa.*				Do.	Records the gift of four *kaṇḍam* of land by Madhurāntaka Vīranoḷambaṉ. Do. See No. 62 above.
64	Do. - Do. Do.	Vijayanagara	Dēvarāya	1) Śaka 1398, Manmatha, Paṅguṇi 2) Nandana	Do.	Incomplete. Seems to refer to some land grant to the god Peṇṇai-nāyanār. Details lost.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
65	Do. – Do. On the *kumuda* (north), below the Durgā niche.				Tamil	Records the gift of ten cows and one bull for burning a perpetual lamp to the god Peṇṇai-nāyanār by Kūttāḍundēva nāchchiyār Chōḻaṇaimuḻudu-uḍaiyār, the daughter of Vāṇakōvaraiyar. Do.
66	Do. – Do. On the *paṭṭi* (north), below the Brahma image, central shrine.				Do.	Records the gift of one hundred *kuḻi* of land by Kadavaṇanāyaṉ for burning a perpetual lamp to the god Uḍaiyār Peṇṇai nāyaṉār. In characters of the 12th century A.D.
67	Do. – Do. On the *kumuda* (north), central shrine.				Do.	Records the gift of twenty cows and a bull for burning a perpetual lamp to the god Peṇṇai-nāyanār by Kulōttuṅga Chōḻa Tagaḍādarāyaṉ Tyāgapperumāḷ. Do.
68	Do. – Do. Below the niche of Durgā.	Chōḷa	Tri° Vīrachōḻadēva (Kulōttuṅga III)	Regnal Year 10, Vishu, Puraṭṭāśi	Do.	Records the gift of land for providing food offerings and also for conducting other rituals on the occasion of the

						Tribhuvana vīraṉ-sandhi to the god Peṇṇai-nāyaṉār. Do.
69	Do. - Do. On the *kumuda* (north and west), central shrine.	Do.	Do.	Do.	Do.	Records the conferment of the right of performing worship for four days at the Peṇṇaināyaṉār temple, by the priest (*Śivabrāhmaṇa*) Nāṟpatteṇṇāyira bhaṭṭaṉ Viḍukādaṉ, on Sī Māhēśvara bhaṭṭaṉ Kundimallaṉ. It further states that the latter purchased (right to perform worship for) two more days in the auction by paying gold. Do.
70	Do. - Do. On the *paṭṭi* (west), central shrine.	Hoysaḷa	[Vīrarāmanātha-dēva]	Regnal Year 20	Do.	Records that Śrī Kulōttuṅga Chōḷa Tagaḍādarāyaṉ Vēḷachchiyaṉ endowed land at Pullamaṅgalam as *tirunāmattukkāṇi* for providing food offerings and also for conducting other rituals on the auspicious days to the god Uḍaiyār Peṇṇai-nāyaṉār. The land was also freed from taxes and declared as *sarvamāṉya*. In characters of the 13th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
71	Do. – Do. On the east wall, central shrine.	Vijayanagara	Viruppaṇṇa-uḍaiyār	Āṉi 27	Tamil	Written in colloquial language. Records the grant of five *kaṇḍam* of land by Maṉṟakkāvalan, son of Kāṇanāyappa Cheṭṭi, for providing food offerings to the god Peṇṇai-nāyanār. It is also stated that this grant was made on the occasion when Koḍukku Mallaiyaṉ passed by the fort Talaikōṭṭai. In characters of the 14th century A.D.
72	Do. – Do. On the *paṭṭi* (south), central shrine.			Regnal Year 29	Do.	Damaged. Seems to record a gift of land by a resident at Mattaiyūr to the god Peṇṇai-nāyanār. In characters of the 12th century A.D.
	NORTH ARCOT AMBEDKAR DISTRICT TIRUPPATTUR TALUK					
73	**Ambalūr.** – On a stone slab set up in a field.				Do.	Beginning lost. Records the death of two dogs namely Muḷagaṉ and

						Vandikkātti, owned by kōvan, after killing a wild hog (in an encounter). In characters of about the 9th century A.D.
74	Do. - On a hero-stone set up in the coconut groove.	Chōḷa	Rājakēsarivarman (Rājarāja I)	Regnal Year 25	Do.	Records that Oṟṟipōḍaṉ *alias* Oruḻagilappar Oṭṭaṉ, a washerman of Ammalūr, died after recovering the cattle from a cattle-raid on Ammalūr *alias* Vikramāditya-chaturvēdimaṅgalam in Aimpuḻuraṅga-nāḍu. In characters of the 11th century A.D.
75	Do. - On another hero-stone at the same place.				Do.	Records that Ravi Mōḍaṉ Tirunīlakaṇṭaṉ of Suttamalli-chaturvēdimaṅgalam died in a cattle-fight. Do.
76	Do. - On another stone in a field.	Chōḷa	Kulōttuṅga (III)	Regnal Year 17	Do.	Records that Aḻagiya Chōḻa Sambuvarāyaṉ granted a tank excavated by a certain Cheṭṭi at Vīrapāḍi, a *dēvadāna* (village), to the temple of Rājarāja-āḻuḍaiyār at Uyyakoṇḍāṉ Chōḻapuram. In characters of the 13th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
77	Do. – On a stone slab erected near the Māriyamman temple.	Hoysaḷa	Vīravallāḷa		Tamil	Fragmentary. Contains only the name of the king. Do.
78	Do. – On a lose *tripaṭṭa-kumuda* stone from the ruined shrine of Tatti Ammaṉ.				Do.	Do. Mentions the territorial division Aimbuḷugu-nāḍu in Paḍuvūr-kōṭṭam. In characters of about the 12th century A.D.
	VELLORE TALUK					
79	**Chiṉṉapālampākkam.** – On the eye brow of a natural cavern on the hill, locally known as Saṟukkumalai.	Pallava	Nṛipatuṅgavarmaṉ	Regnal Year 19	Do.	Records that Siṟiya naṅgaiyār, a dancing girl (*sūḷaikaḷ*) of Paṅgaḷa-nāḍu, constructed a temple for Siṁhanandi-bhaṭṭārar at Peṉṉāgaḍam. In characters of the 9th century A.D.
80	**Kīḻarasampaṭṭi.** – On the surface of a sloping rock.	Do.	Nandīśvara (Nandivarman)	Regnal Year 4	Do.	Records that the stone bed (*pāḷi*) called Śrī Mallaṉ Tukkili was caused to be made by Śrī Kalikkuṟi Arasar. Do.

	PERIYAR DISTRICT DHARAPURAM TALUK					
81	**Karaippākkam.** – On a loose stone slab lying in the Nīlāmbūr Kāḷi temple.	Rulers of Koṅgu	Vīrarājēndra	Regnal Year 10 + 7	Do.	Damaged. Records the gift of some *paḷañjalāgai paṇam* for burning a twilight lamp to the god. In characters of the 13th century A.D.
82	Do. – Another slab at the same place.	Do.	Kulōttuṅga Chōḷa		Do.	Built in and damaged. Seems to refer to the provision made for burning three twilight lamps by some women. Other details lost. Do.
	SATYAMAṆGALAM TALUK					
83	**Malliyammandurgam (Kaḍambūrmalai).** – A hero-stone standing in the forest near the village.				Do.	Probably records the death of Soṇṇappaṉ, younger brother of Dēśagavuṇḍaṉ and son of Kāṭṭi Kavuṇḍaṉ of the Semiya-kulam, at Iraiyūr. In characters of the 17th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	PUDUKKOTTAI DISTRICT TIRUMEYYAM TALUK					
84	**Mēlūr.** – On the east wall, central shrine, Vishṇu temple.	Pāṇḍya	Jaṭ° Tribh° Vīrapāṇḍya	Regnal Year 46 + 1, Kaṟkaṭaka 27, ba. 7, Wednesday Irregular	Tamil	States that the *ūrār* of Mēlūr in Kāṉābaraṇa Virudarāśabhayaṅkara-vaḷanāḍu sold the *pāḍikāval* (right to collect watchmen's fee) to Poṉan Aḻagapperumāḷ, a native of Sūṟaikkuḍi in Adaḷaiyūr-nāḍu in Kēraḷāntaka-vaḷanāḍu for 550 *vāḷālvaḷi-tirandāṉ paṇam.* Uttamachōḷa Kāṇa-nāṭṭu Vēḷān and others figure as signatories. Ēḻu-nāṭṭu Āchāriyaṉ engraved the contents of the inscription.
85	Do. – On the south wall of the same temple.	Sētupati	Raghunātha	Śaka 1585, Śōbhakṛit, Vṛiśchika ba. 5, Monday, Pusa = 1663 A.D., November 9	Do.	Records that Sōlaiyappaṉ, an agent of the Sētupati king Tirumalai Sētupatikātta Raghunātha Pūbālgaṉ, freed from all taxes several pieces of land owned by Arasunārāyaṇa Viṇṇagar Perumāḷ temple at Mēlūr, for the merit of the king. All the

						previous encumbrances were also waived. This was done to provide for the expenditure of carrying out repairs and performing worship. It is also stated that some land was allotted out of this endowment (*kaṭṭaḷai*) to two maid servants (*dāsī*) and two soldiers (*vēḷaikkārar*) with the stipulation that they should render services to the temple and maintain its garden.
86	**Sāttanūr.** - On the south wall, central shrine, Śiva temple.	Chōḷa	Kulōttuṅga (III)	Regnal Year 16	Do.	Records that the *ūrār* of Sāttanūr assigned the taxes such as *iṟai* and *antarāyam* on half *mā* of land in the village to the god of Sīkailāyam Umāpatīśuram uḍaiya nāyanār temple at Sāttanūr in Ollaiyūr-kūṟṟam (a sub-division) of Raṭṭappāḍikoṇḍachōḷa-vaḷanāḍu. In characters of the 13th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
87	Do. – Do.	Chōḷa	Tribhuvanavīradēva Kulōttuṅga (III)	Regnal Year 35	Tamil	Records that Tirukkōduṅkuṉṟam-udaiyaṉ Kēraḷaṉ Nishadarājaṉ assigned the taxes such as *iṟaikaḍamai, kārkaḍamai* and *nelkaḍamai,* accrued on two *mā* of land which was purchased from the *ūrār* of Sāttaṉūr by Tirumaṇikiḻārdēvan umaiyorupāgan. It is also recorded that these taxes were to be utilized for providing sacred apparel (*tiruppaḍimāṟṟu*) to the god and the goddess. Do. (Published in the *Inscriptions of the Pudukkottai State,* No. 168).
88	Do. – Do.	Do.	Do.	Do.	Do.	Records that a merchant, Tirumaṇi kiḻār Dēvaṉ umaiyōrupāgaṉ, a resident of Aruvimānagaram of Sāttanūr in Ollaiyūr-kūṟṟam (a sub-division) of Kaḍalaḍaiyādilaṅkaikoṇḍachōḷa-vaḷanāḍu, donated two ponds and three fields to the temple of Śrī

						Kayilāyattu umāpati Īsvaram uḍaiya-nāyanār, after purchase from the *ūrār* of Sāttanūr and reclamation. He made this donation to provide for food offerings and other services to the god. Do. *Ibid.*, No. 167.
89	Do. - On the west wall, central shrine of the same temple.	Pāṇḍya	Tri° Vīrapāṇḍya	Regnal Year 31	Do.	Records an undertaking given by the *ūrār* of Sāttanūr to the god Umāpati-Īśvaram-uḍaiyār of the village, according to which the *ūrār* agreed to remit the taxes *iṟai, achchuvari* and others on several parcels of land owned by the temple, in consideration of the amount received from the merchant Tirumaṇikiḻavaṉ poṉ Nakkaṉ umaiorupāgan, a resident of Vāṇavāyil-perunteruvu. The land was declared as *dēvadāna* and this arrangement was also engraved on stone. Vēḷāṉ Tirumaḻapāḍiyāṉ and others figure as signatories. Do. *Ibid.*, No. 618.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
90	**Veḷḷālaṉ-Koṭṭaiyūr.** - On the north wall, central shrine of Agasttīśvara temple.	Pāṇḍya	Māṟa° Sundara-pāṇḍya (I) (who was pleased to take the Chōḷa country)	Regnal Year 2 + 1	Tamil	Records the sale of *dēvadāna* land by auction by the authorities of the temple at Koṭṭaiyūr for four thousand *kāśu* to a person named Sambandar, who consecrated (an image of) Subrahmaṇya-piḷḷaiyār there. The temple authorites were constrained to sell the land to raise funds to remit various taxes which were levied during the days of Kaṉṉaḍiyar (Hoysaḷar). It is also stated that the land was again earmarked for providing food offerings to the same god refered to above. Do. *Ibid.*, No. 310.
91	Do. - On the west wall of the same temple.	Do.	Tri° Kulaśēkharadēva	Regnal Year 13	Do.	Records the assignment of taxes such as *kaḍamai, antarāyam* and others by Adaḷaiyūr Nāḍāḷvāṉ to the deity Tiruvagattīśvaram-uḍaiya nāyanār of Koṭṭaiyūr. Nenmali-uḍaiyāṉ and others figure as signatories. Do.

92	Do. - On the south side *kumuda, mukhamaṇḍapa* of the same temple.	Do.	Do.		Do.	Records a gift of 20 *paḻaṅkāśu* by an individual namely Vaḻudināṭṭaraiyaṉ of Neḍumburai-nāḍu (a sub-division of) Malai-maṇḍalam to provide clothings and food offerings to the goddess Periyanāchchiyār of Tiruvāgattīśvaram uḍaiya nāyanār temple at Koṭṭaiyūr in Kāṇa-nāḍu. The donor was one of the officials (*sāmantas*) of the king Vīrapāṇḍya. Do.
93	Do. - On the east wall, *mukhamaṇḍapa* of the same temple.	Do.	Tri° Vikrama-pāṇḍya	Regnal Year 12	Do.	Incomplete. Seems to record the exemption of taxes on 2 1/2 *mā* and odd land owned by the temple of Tiruvagattīśvaram uḍaiya Mahādēva at Koṭṭaiyūr in Kāna-nāḍu. Reference is made to a measuring rod called *kuḍitāṅki kōl.* Do.
94	Do. - Do.	Do.	Do.		Do.	Incomplete. Seems to record a gift of 4 *mā* of land in order to provide food, clothing etc., to the goddess Nāchchiyar (the consort) of Kūttāḍumdēvar of Tiruvagattīśvaram uḍaiya nāyanār temple at Kōṭṭaiyūr in Kāna-nāḍu. Do.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
95	Do. – On a pillar near *Nandimaṇḍapa* of the same temple.				Tamil	Records that this (engraved) pillar is the pious gift of Maḍa. Rāmaṉ of Siṟucheṟṟūr in Kulasēkarapuram *alias* Iḷaiyyāṟṟakkuḍi. Do.
96	Do. – On the west wall of the same temple.	Pāṇḍya	Māṟa° Tri°		Do.	Fragmentary. Refers to a *paḍaipaṟṟu* (cantonment) and also the deity Chaṇḍēśvaradēvar. Do.
97	Do. – Do.	Do.	Māṟa° Tri° chakkravarttigaḷ		Do.	Damaged and built in. Seems to refer to the sale of land by auction to the temple. Other details are lost. Do.
98	Do. – Karumāṇikka perumāḷ temple. West wall, central shrine.	Do.	Do.		Do.	Built in and damaged. Seems to refer to the exemption of taxes such as *kaḍamai* and *kuḍimai* on the lands owned by the Vishṇu temple. Do.
99	Do. – Do. Do.	Do.	Do.	Regnal Year 19	Do.	Fragmentary. Refers to a temple official, *Śrī Vaishṇavakaṇkāṇi* (supervisor). Do.

100	Do. - Do. On the door jamb at the entrance.				Do.	States that this is Aḻagap-perumāḷ *alias* Arasamikāmaṉ tirugōpuram. Do.
	TIRUNELVELI DISTRICT AMBASAMUDRAM TALUK					
101	**Tiruppuḍaimarudūr.** - On the southern wall of the Amman shrine in the Puṭārjunēśvara temple.	Pāṇḍya	Jaṭa° Kulaśēkhara	Regnal Year 13 + 1	Do.	Built in. Refers to Tiruppuḍaimarudūr in Muḷḷi-nāḍu. Seems to record some gift to the god, probably by a certain Vāṇarāyan. Do.
102	Do. - On the north wall, central shrine of the same temple.	Do.	Māra° Kulaśēkhara		Do.	Fragmentary. Contains only the *praśasti* of the king, *Tērpōlum pōla alkul*, etc. Do.
103	Do. - On the north wall *jagatī*, central shrine of the same temple.			Regnal Year 4, 44th day	Do.	Beginning lost. Records the gift of one *vēli* of land, after purchase from the residents of the sixth ward (*chēriyār*) of Rājarāja-chaturvēdi-maṅgalam, to the goddess shrine of the Nāṟupuṅkaṇḍa-nāyaṉār temple at Tiruppuḍaimarudūr, probably by the king. The land was declared as *dēvadāna*. Mādavarāyan and Tuñjalūr uḍaiyāṉ figure as signatories. Do.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	SRIVAIKUNTAM TALUK					
104	**Tiruppuḷiyaṅkuḍi.** – On the *prākāra* wall (north) of Tirukkāsinivēṇapperumāḷ temple.				Tamil	Fragmentary. Seems to refer to the exemption of a tax called [*sandhi*]*vigrahappēṟu*. Tyāgaparaṇa Mūvēndavēḷān figures as signatory. Do.
105	Do. – On the roof of *mukhamaṇḍapa* of the same temple.	Pāṇḍya	Kulaśēkhara		Do.	Do. Refers to a certain Perumāṉ Vandāḻiyaṉ. Do.
	TIRUVANNAMALAI SAMBUVARAYAR DISTRICT POLUR TALUK					
106	**Kailāsapuram.** – On the north wall, *adhishṭhāna* of Kailāsanātha temple.	Vijayanagara	Dēvarāya mahārāya (Dēvarāya I)	Śaka 1318, Āṉi 16	Do.	It records an undertaking given by the shepherds of Muruga-maṅgala-ppaṟṟu to the treasury of Kailāsanātha temple at Marudarasar-paḍaivīḍu. Accordingly the shepherd, Pichchakkōvaṉ, son of Tiruvakkōṉ of Attiyampūr agreed to supply ghee *in lieu* of 5 *paṇam* which he owed to

						the temple (probably towards grazing-tax), for maintaining a perpetual lamp to the above god.
107	**Vaṇṇāṅkuḷam.** - On a loose stone erected in a field called Rāmaliṅgam kollai.				Do.	Damged. Seems to refer to some gift to the god Kāsi Visvanātha. In characters of the 15th century A.D.
	VALLALAR DISTRICT TITTAKKUDI TALUK					
108	**Eṟaiyūr.** - On the door-jamb of the entrance wall (north side) of *mahāmaṇḍapa* in the Tāgamtīrttapurīśvara temple.			Regnal Year 13	Do.	Records the assignment of the tax *pāḍikāval* collected from the hamlet of Vallavar-chaturvēdimaṅgalam, a *dēvadāna* village, for conducting offerings and worship to the god Tiruvīdi-īśvaram-uḍaiyanāyanār of Tiruppurampāḍi, a hamlet of Śrī Muḍikoṇḍachōḷa-chaturvēdimaṅgalam in Mēṟkā-nāḍu in Virudarāja-bhayaṅkara-vaḷanāḍu. The assignment was ordered by Āditaṉ Maṇḍaliyāṉ Rājādhirāja Vaṅkāra Muttaraiyaṉ, who is stated to have possessed the right to collect the taxes. In characters of the 14th-15th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
109	**Bōthiramaṅgalam.** – On the *kumuda* (south wall) of the central shrine of Śiva temple.	Pāṇḍya	Māra° Tri° chakravarti		Tamil	Built in. Seems to refer to the gift of some land for providing food offerings to the goddess at Pugaḻttuṇai-maṅgalam, a *brahmadēyam.* In characters of the 13th century A.D.
110	**Peṇṇāḍam.** On the door-jamb, at the entrance of the Praḷayakālēśvara temple.			Ānanda, Āṉi	Do.	Damaged and purport not clear. Seems to refer to some gift by Sēshādri nāyakar. In characters of the 15th century A.D.
111	Do. -- On a stone slab built into the floor of the same temple.				Do.	Fragmentary. Seems to refer to the gift of land to a Śiva temple. The temple servants (*dēvarkaṇmigaḷ*) are mentioned. In characters of the 13th century A.D.
112	Do. On the step leading to *Naṭarāja sannidhi* of the same temple.	Chōḻa	Kulōttuṅga III		Do.	Do. Refers to the Muḍikoṇḍam, a *brahmadēyam* of Mēṟkā-nāḍu. Also refers to *kāsu* in connection with some gift. Other details are lost. In characters of the 12th century A.D.

113	Do. - On another stone built into the floor of the same temple.				Do.	In verse. States that a person named Karaichchiyārkōṉ of immense fame donated the stone. In characters of the 13th century A.D.
	VILLUPURAM RAMASAMY PADAIYATCHIYAR DISTRICT VILLUPURAM TALUK					
114	**Brahmadēsam.** - On loose stones lying in the Pātāḷēśvara temple. No. 1.				Do.	Fragmentary. Mentions the members of the temple committee (*Śrī Kōyil-vāriyam*) probably in connection with passing of a resolution. In characters of the 12th century A.D.
115	Do. - Do. No. 2.	Chōḷa	Rājēndra	Regnal Year 11	Do.	Contains a list of gifts of sheep made by several persons for burning perpetual lamps to the god. In characters of the 11th century A.D.
116	Do. - Do. No. 3.	Do.	Do.	Regnal Year 28	Do.	Contains a similar list of the gifts for burning perpetual lamps in Pātāḷēśvara temple. Do.
117	Do. - Do. No. 4.	Do.	Do.	Rēvati	Do.	Fragmentary. Refers to Śrī Rājarāja viṇṇagar āḻvār. Do.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
118	Do. – Do. No. 5.				Tamil	Do. Refers to the gift of sheep. Also mentions Veṇkāḍadēvar. Do.
119	Do. – Do. No. 6.	Chōḷa	Rājādhirāja (I)		Do.	Do. Contains the *praśasti* of the king. Also refers to the meeting of *peruṅguṛi* (big assembly) at (a premises called) Chōḷan-sālai. Do.
120	Do. – On the north wall, central shrine of the same temple.			Regnal Year 4	Do.	Beginning lost. Records the assignment of 1201 *kalam* of paddy and also the amount of taxes such as *kumarakkachchāṇam*, *mīṉpāṭṭam*, *āṟṟuppāṭṭam*, collected from 58 *vēli*, 3 *mā* and odd land, for providing offerings to the gods Tiruppāḍāḷ-īśvaram-uḍaiyār and Gaṇapati (by the king). Suravan Rājarāja *alias* Paṇḍyarāja, the Chief Secretary (*Tirumandira ōlai-nāyagam*) and other officers figure as signatories. Do.
121	Do. – Do.				Do.	Damaged and fragmentary. Contains

						the names of several officials and their nativity such as Eḍuttapādanallūr of Paṉaiyūr-nāḍu in Kshatriyasikhāmaṇi-vaḷanāḍu, Ādaṉūr-uḍaiyān of Tiruvārūr-kūṟṟam in Adirājarāja-vaḷanāḍu, etc. Do.
122	Do. - Do.				Do.	Fragmentary. Registers a gift of 12 sheep for burning a twilight lamp to Tiruppādāḷ-īśvaram-uḍaiyār, by Dāmōdara bhaṭṭaṉ, a resident of Periyavānavan mādēvī-chēri in Iḍaiyaṉu-maṅgalam. Do.
123	Do. - Do.	Chōḷa	Vikramachōḷa	Regnal Year 8, Dhanu ba. Puṇarpūsam, Sunday Irregular	Do.	Incomplete. Records that Akkipiḍāra Sēranivar Rājārājachōḷan purchased certain land and granted it to the Pādāḷīśvaram uḍaiyār temple for maintaining a *maṭha* (*maḍappuram*). Also records the meeting of the big assembly of Rājarāja-chaturvēdi-maṅgalam, wherein Siṅgaḷattarayaṉ, the revenue official of *nāḍu* was present, probably in connection with exempting the said gift-land from taxes by the order of the king. In characters of the 12th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
124	Do. - Do.	Chōḷa	Rājadhirāja (I)		Tamil	Damaged and incomplete. Contains a portion of the *praśasti* of the king. Refers to some order issued by the king. Other details are lost. In characters of the 11th century A.D.
125	Do. - Do.	Do.	Do.		Do.	Do. Refers to the god Tiruppādaḷ-īśvaram-uḍaiyar. Do.
126	Do. - Do.			Regnal Year 31, 31st day	Do.	Fragmentary. Beginning lost. Seems to record the royal order that the big assembly (*mahāsabhai*) should defrary the entire expenses for conducting the offerings and worship (*tiruchchennaḍai*) in the Rājarāja-viṇṇagaram, Kundavai-viṇṇagaram and other Vishṇu temples and also in the Tiruppātāḷīśvarar temple out of the taxes collected from these temple-lands. Do.
127	Do. – On the south wall, central shrine of the same				Do.	Do. Contains the names and addresses of Tiruchchiṟṟambalam-uḍaiyān *alias*

	temple.					Vāṇavaṉ Mūvēndavēḷār, Praḷayaviṭaṅkan Chaṇḍēśvaran *alias* Vīrarājēndra Kāḍavarāyaṉ and others. Details lost. Do.
128	Do. - Do.				Do.	Do. Refers to the donation of cattle by several persons such as Kāmakkōṭṭi, a brāhmaṇa lady, shepherds, Dēvan Saṅkaraṉ, Taranārābaṇaṉ, Kumukaṉ, Mādēvaṉ and others. Do.
129	Do. - Do.				Do.	Do. Seems to refer to the boundaries of a land granted to the temple. A canal called Rājarāja-vāykkāl is mentioned. Do.
130	Do. - Do.				Do.	Do. Seems to refer to some gift by the big assembly (*peruṅguṟi-perumakkaḷ*). *Veḷḷāḷa* Veṇkāḍan, a native of Śrī Uttamachōḷa-chchēri is mentioned probably in connection with some gift to the Tiruppātaḷīśvaram-uḍaiyar. In characters of the 12th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
131	Do. - Do.	Chōḷa	Rājēndra (I)	Regnal Year 31, day 72	Tamil	Fragmentary. Contains only a part of the king's *praśasti*. Seems to record some resolution passed by the *sabhā* of Śrī Rājarāja-chaturvēdimaṅgalam on the order issued by the king. In characters of the 11th century A.D.
132	Do. - Do.	Do.	Rājādhirāja (I)	Regnal Year 21, Day 177, Kaṉṉi, ba. . . , Sunday, Rēvati	Do.	Incomplete. Seems to refer to some business transacted by the *sabhā* of Śrī Rājarāja-chaturvēdimaṅgalam, a *taṉiyūr* in Paṇaiyūr-nāḍu in Rājēndrachōḷa-vaḷanāḍu. Other details are lost. Do.
133	Do. - On the west wall, central shrine of the same temple.	Do.	Do.	Regnal Year 21, Mīṉa śu. 7, Monday, Tiruvādirai = 1039 A.D., March 5	Do.	Records that the annual committee of village affairs assembled at *Rājādhirāja pandal* in the village of Śrī Rājarāja-chaturvēdimaṅgalam, a *taṉiyūr* in Paṇaiyūr-nāḍu in Rājēndra chōḷa-[vaḷa]nāḍu and passed a resolution on the order of the king. According to the resolution, lands

						owned by Tiruppāṭāḷīśvara temple, . . . muṭṭam-uḍaiya mahādēvar temple and Tiruvīrāmēśvaramuḍaiyār temple were freed from taxes and the tax amount was to be utilized for celebrating festivals on the day of the asterism of Pūram, the natal star of the king. Uttiraviṭaṅka Viḻupparaiyaṉ and others figure as signatories. Further, a list of lands to be exempted form taxes is given, details of which are lost on account of the damaged nature of the record. Do.
134	Do. - East wall of the central shrine of the same temple.	Chōḷa	Vikramachōḷa		Do.	Fragmentary. Begins with the *praśasti: pū mādūpuṇara,* etc. Seems to refer to some land grant. Rājakēśari-vadi and Arumoḻidēva-vāykkal figure among the boundary marks. In characters of the 12th century A.D.

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135	Do. – On the north wall of the central shrine of the same temple.	Pāṇḍya	Sundara pāṇḍya		Tamil	Incomplete. Seems to record the gift of 25 *poṉ* by the king for exempting taxes on the lands owned by temples of Brahmēśvaram-uḍaiyār and Tiruppādāḷīśvaram-uḍaiyār. The income derived from these lands was ordered to be utilized for conducting festivals and repairs to the temples. In characters of the 13th century A.D.
136	**Eṇṇāyiram.** – Aḻagiya-Narasiṁha Perumāḷ temple. On the western *prākāra* wall (outside).	Chōḷa	Rājēndra I		Do.	In three fragments. Contains only a portion of the *praśasti* of the king, *Tīrumaṉṉi vaḷara*, etc. In characters of the 11th century A.D.
137	Do. – Do. Do.				Do.	Fragmentary. Seems to refer to the purchase of land and also to a land tax called *iṟai*. Do.
138	Do. – Do. Do.	Pāṇḍya	Kulaśēkhara	Regnal Year 21	Do.	Incomplete. Records the purchase of a garden and a well by Naṅgaṉ Sōkkaṉ. In characters of the 13th century A.D.

	V. O. CHIDAMBARAM DISTRICT OTTAPPIDARAM TALUK					
139	**Āvāraṅgāḍu.** - On a stone slab erected in a field.				Do.	States that the stone was the gift of Siṟuvaṉ Kumaṇaṉ. In characters of the 17th century A.D.
140	Do. - On another stone slab in the same field.				Do.	States that the stone was the gift of Vāñjiyaṉ Iḍaiyāṉ Tōḍamaḷipērarayar. Do.
141	**Pudiyamputtūr.** - On the south wall, *mukhamaṇḍapa* of Kulasēkharanāthan temple.				Do.	Fragmentary. Seems to refer to a gift by a member of a guild of merchants (*nāṉādēsi*). The territorial division, Parāntaka-vaḷanāḍu is mentioned in this context. In characters of the 13th century A.D.
142	**Rājāvinkōvil.** - Vishṇu temple. On the stepping stone of the *mukha-maṇḍapa.*				Do.	Do. Seems to refer to the land owned by the Vishṇu temple. The boundaries of the land are mentioned. Do.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
143	Do. – Do. On the south wall, *mukhamaṇḍapa.*	Pāṇḍya	Kulaśēkhara	Regnal Year 3 + 1	Tamil	Do. Refers to the god of Pāṇḍyapuram. Do.
144	Do. – Do. Do.				Do.	Do. Refers to a gift of land after purchase for conducting some service to the god. Refers to a locality called Paṟaiyanpaṟṟu. Do.
145	Do. – Do. East wall, *mukhamaṇḍapa.*	Pāṇḍya	Kulaśēkhara		Do.	In two pieces. Seems to refer to a gift of land by Aḻagiya-Pāṇḍyan. Do.
146	Do. – Do. Do.				Do.	Fragmentary. Seems to refer to some land transaction. Also mentions the taxes *antarāyam, kāriyavārāṭchchi, pāṭṭam, taṟiiṟai* etc. Do.
147	Do. – Do. South wall, *mahāmaṇḍapa.*	Pāṇḍya	Jaṭā . . .	Regnal Year 7	Do.	Do. Seems to refer to a sale of land by the *ūr* assembly of a certain village. The village is stated to have been situated in Tiruvaḻudi-vaḷanāḍu in Vēḷa-nāḍu. Do.

148	Do. – Do. Do.				Do.	Do. Seems to refer to a gift of land after purchase from the *nagarattār* for burning a twilight lamp. Do.
149	Do. – Do. Do.	Pāṇḍya	Vīrapāṇḍya		Do.	Do. Seems to refer to some land grant by the *nagarattār*. An official, Mūvēndavēḷāṉ, is mentioned. Do.
150	Do. – Do. Do.				Do.	Do. Seems to refer to a gift of land after purchase for burning a twilight lamp to the god. Do.
151	Do. – Do. West wall, *mahāmaṇḍapa*.				Do.	Do. Seems to refer to the sale of land by auction (to the temple) for conducting offerings and worship to the god. Do.
152	Do. – Do. North wall, *mukhamaṇḍapa*.	Pāṇḍya	Kulaśēkhara	Regnal Year 3 + 1	Do.	Incomplete. Seems to record a gift of land at Aḻagiyapāṇḍyapuram, after purchase, for conducting a festival on an auspicious occasion. The land was also freed from taxes (*iṟaiyili-dēvadāna*). Do.

B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
153	Do. – Do. North wall, *ardhamaṇḍapa.*	Pāṇḍya	Kulaśēkhara	Regnal Year 11	Tamil	Incomplete. Seems to record a gift (of land) by Vikramasiṅgappēraiyaṉ, apparently for feeding itinerant pilgrims (*paradēśiāṇḍār*). The *ūrār* agreed to carry out the charity. Do.
154	Do. – Do. South wall, *ardha-maṇḍapa.*				Do.	Fragmentary. Probably records a gift of one *vēli* of land for conducting special offerings on the twelve new moon days (*amāvāśi*). Do.
155	Do. – Do. On a stone in the roof of *mahāmaṇḍapa.*	Pāṇḍya	Sundrapāṇḍya		Do.	Do. Seems to refer to some gift by the mercantile guild, *Padinandēsi paṭṭaṇattu tiśai-āyirattu-aiññūṟṟuvar* of Aḻagiya pāṇḍyapuram. Other details are lost. Do.
	RADHAPURAM TALUK					
156	**Kumbikuḷam.** – On a stone slab on the bund of the tank, Kuruvaṉkuḷam.			Year 37, Āṇi, Friday, New Moon day	Do.	Do. Seems to register gift of some amount for providing gruel to mendicants daily. This pious gift was

						made for the religious merit of several persons (names given). In late characters.
	SATTANKULAM TALUK					
157	**Pēykkuḷam.** - On a stone lying in the Śaṅkaraliṅgēśvara temple.			844 (?), Āḍi	Do.	Records that Āvaḍai Ammaṉ, daughter of Śivanaḍaiyāṉ Mudaliyār, a resident of Pēykuḷam established a *maṭha* for the merit of Māttāṇḍa Mudaliyār and his daughter and dedicated Siṟaiaṅgayalkaṇṇi and her son Sōbhan to the *maṭha*. Further she also donated four cows, lands, drums, fields etc., for (feeding) the itinerary mendicants (*paradēsi*) for the merit of Saṅkaramūrttiśvāmi. In characters of the 14th-15th century A.D.
158	**Mīrāṉkuḷam.** - On a stone slab erected on the bund of the tank.	Nāyakas of Madurai	Vijayaraṅga Chokkanātha	867 (?), Plavaṅga, Vaikāśi 6	Do.	Records that on the order of the king his commander of forces (*daḷavāy*) Sāmiyappaṉ assigned the hamlet Mīrāṅkuḷam for the (benefit of) the choultry called Lakshmī Ammāḷ Chattaram at Chittoor. In characters of the 15th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	SRIVAIKUNTAM TALUK					
159	**Veḷḷūr.** – On a stone slab erected on the bank of a stream.			883, Sarvasiddi (?), Kārttigai 19	Tamil	The inscription is in two parts. The first one records the exemption of a tax called *paṇavari* on the nine wards of Vēḷūr for the merit of Śrīkumara-Daḷvāy, Ananthapaṟbanābha Piḷḷai and others. The second one records the waiving of palace tax (*aramaṇai-vari*) and *paṇavari* for the merit of the *kaṇmāḷar,* (artisans) of five villages and countries. Do.
160	Do. – On a stone slab in a field.			Śaka 1611, Raktākshi, Āvaṇi, Kanni śu. 10	Do.	Seems to record an agreement between the palace authorities and the landlords of 9 wards of Veḷūr regarding the fixing of the wages of the labourers.
161	**Perumpaḍai Sāstākōyil.** On the oil-mill lying in the Ayyaṉār temple.				Tamil, Vaṭṭeḻuttu	Incomplete. Seems to record that an oil-mill was set up in the name of Nāṇaikaḷ of Māṟa-maṅgalam in

						Sūraṅkuḍi-nāḍu by a certain person called Appaṉ of Miḻalūr. In characters of about the 10th century A.D.
162	**Mukkāṇi.** - On a loose stone pillar lying in the goddess temple.	Pāṇḍya	Jaṭā° Kulaśēkhara	Regnal Year 13 + 1	Tamil	Badly damaged. Seems to record that the *nagarattār* of Marudūr *alias* Kēraḷāntakapuram, a *paṭṭaṇam* (a coastal town) in Sūraṅkuḍi-nāḍu, made a land grant for the deity. In characters of the 13th century A.D.
163	Do. - Do.	Do.	Māṟa° Kulaśēkhara		Do.	Incomplete. Contains only the *praśasti* of the king which is damaged. Do.
	TIRUCHCHENDUR TALUK					
164	**Manathi.** - On the wall of the southern entrance of *mukhamaṇḍapa* of the Iḍiyyāṟṟīśvara temple.	Do.	Jaṭā° Vīra Pāṇḍya	Regnal Year 2, Chittirai	Do.	In two pieces. Records that Sundarattōḷ-uḍiyāṉ Maḍattadi Pañcha-śivaṉ brahmādhirājan made a gift of land to provide food offerings to the god commencing from the month of Chittirai. Seems to state that the *Śivabrāhmaṇas* received the grant and agreed to measure out 2 1/2 *kalam* of paddy. Reference is also made to the territorial divisions Mēl-kūṟṟam and Miḻalai-kūṟṟam. Do.

B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
165	Do. – On the north wall, central shrine of the same temple.	Pāṇḍya	Māṟa° Kulaśēkhara		Tamil	Records the undertaking given by the worshipping priests, the *Śivabrāhmaṇas*, who received some amount in *achchu* (coin) from the queen for conducting various rituals daily to the god. Sundaran Āḍavallāṉ, Nambibhūta bhaṭṭan, Āḷiyaṉ Naṅgai Tirukkaivēlaḻagiyāṉ and others figure as signatories. Do.
166	Do. – On a loose stone lying in the same temple.			Year 3	Do.	Fragmentary. Seems to record an undertaking given by the temple managers (*Śrī kōyil-uḍaiyār*) to the worshipping priests, the *Śiva-brāhmaṇas*, probably in connection with a land grant. Other details are lost. Do.
167	Do. – Another loose stone in the same temple.	Pāṇḍya	[Māṟa° Kulaśēkhara]	Thursday, Āyilyam	Do.	Seems to refer to some gift of land by Kāvaṉūr Kiḻavan, one of the merchants of Manathi, to the god of Iḍaiyāṟṟiśvaram uḍaiya-nāyaṉār. The

						land was declared *iṟaiyili-dēvadānam*. However, the local assembly agreed to remit the taxes. The god Chāṇḍēśvara is mentioned, probably in connection with the land transaction. Do.
	UTTAR PRADESH JHANSI DISTRICT JHANSI TAHSIL					
168	**Jhānsī.** - Bricks preserved in the Government Museum, Jhansi. No. 1. Findspot Ērich, Garautha Tahsil, Jhansi District.		Dāmamitra		Prakrit, Brāhmī	Records the performance of the Pauṇḍarīka sacrifice by the king. In characters of about the 1st century A.D. (*Cf. A.R.Ep.*, 1990-91, No. B 335 and introduction, p. 6).
169	Do. - No. 2. Findspot Do.		Do.		Do.	Do. Do. *Ibid.*
170	Do. - Do. No. 3. Findspot Do.		Do.		Do.	Do. Do. *Ibid.*
171	Do. - Do. No. 4. Findspot Do.		Do.		Do.	Do. Do. *Ibid.*

C - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	DELHI NEW DELHI DISTRICT NEW DELHI TAHSIL					
1	**Delhi (Mehraulī).** - Dargāh Khwāja Quṭbu'd Dīn Bakhtiyār Kākī. On the inner gateway. (Photograph).	Mughal	Farrukh Siyar	R.Y. 7, A.H. 1130 (& chronogram) = 1718 A.D., January 21 - 1718, A.D. November 12	Persian verse, Nastaʿlīq	Records, obviously the construction of the gateway, with the efforts of the devout servants of the king, in his seventh regnal year of accession. Written by ʿAbdu'llāh Shīrīn Raqam. Published, *List of Muhammadan and Hindu Monuments*, Vol. III, Calcutta, 1922, p. 47.
2	Do. On the first gateway. (Do.).	Do.	Do.		Do.	Records the construction of a beautiful enclosure (*muḥajjar*) round the grave of the chief of the faith *i.e.* Khwāja Quṭbu'd-Dīn (Bakhtiyār Kākī), by the order of the king. Published, *ibid.*, p. 46.
3	Do. On the wall of the mosque in the compound.	Do.	Do.	A.H. 1130 (chronogram) =	Do.	Assigns the construction of a beautiful mosque to his exalted majesty,

	Do.			1717 A.D., November 24 1718 A.D., November 12		emperor Farrukh Siyar, in the given year. Published, *ibid.*, p. 38.
4	Do. Grave of Maulānā Fakhru'd Dīn in the compound. Headstone. (Do).			(1) A.H. 1199 (& chronogram) = 1784 A.D., November 14 – 1785 A.D., November 3 (2) A.H. 1222 = 1807 A.D., March 11 – 1808 A.D., February 27	Arabic & Persian verse, Nasta'līq	Records the demise of a saint Fakhru'd Dīn by name, on the first date. Composed by Sayyidush Shu'arā (poet – laureate) Fakhr'ddīn Maqbūl-i-Ilāhī, on the second date. Published, *ibid.*, p. 41.
	GUJARAT SURAT DISTRICT SURAT TAHSIL					
5	**Sūrat.** – Graves in Bohra Graveyard called Qabrastān-i-Dewḍī Mubārak. Headstone No. 1. (Photograph).			A.H. 1217, Muḥarram 14 = 1802 A.D., May 17	Arabic, Naskh	Points to the grave and records the death of a theologian Raḥmatu'llāh, son of Mullā Ḥusainjī.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
6	Do. Do. No. 2. (Do).			A.H. 1220, <u>Dh</u>i'l Ḥijja 4 = 1806 A.D., February 23	Do.	Points to the grave and records the death of a religious scholar Hibtu'llāh, son of Mullā Walī Muḥammad, son of Luqmānjī.
7	Do. Do. No. 3. (Do).			A.H. 1224, <u>Sh</u>awwāl 9 = 1809 A.D., November 17	Do.	Points to the grave and records the death of pious and scholarly person Jīwā Bhā'ī, son of Mullā Muḥammad Ḥusain.
8	Do. Do. No. 4. (Do).			A.H. 1235, <u>Sh</u>a'bān 12, Tuesday = 1818 A.D., June 17	Do.	Records the death of a pious lady named Maryam Āmī, wife of the great *Dā'ī* Maulānā Ṭayyib Zainu'd-Dīn, and mother of the great *Dā'ī* Maulānā 'Abdu'l Qādir Najmu'd Dīn.
9	Do. Do. No. 5. (Do).			A.H. 1236, Jumādā I, 16 = 1821 A.D., February 19	Do.	Registers the demise of a great scholar and jurist <u>Sh</u>ai<u>kh</u> Ibrāhīm Jī, son of <u>Sh</u>ai<u>kh</u> Jīwā Bhā'ī, son of <u>Sh</u>ai<u>kh</u> Sayyidī Miyān Ṣāḥib Luqmān Jī, son of Sayyidī Miyān Ṣaḥīb Dā'ūd Bhā'ī, on the given date.

10	Do. Do. No. 6. (Do).			A.H. 1243, Ramaḏān 29 = 1828 A.D., April 14	Do.	Records the death of a grand pious lady, Ḥālā Bā'ī Ḥakīm Bū, daughter of Mullā 'Abdu'l Qādir, who was associated with the respected lineage of Muḥammad 'Izzu'd Dīn and Sayyidnā Ṭayyib Zainu'd Dīn.
11	Do. Do. No. 7. (Do).			A.H. 1255, Rajab 3 = 1839 A.D., September 12	Do.	Records the death of a pious scholar Shaikh 'Īsā Bhā'ī, son of Mullā Muḥammad 'Alī.
12	Do. Do. No. 8. (Do).			A.H. 1277, Jumādā II, 16 = 1860 A.D., December 30	Do.	Points to the grave and records the death of Shaikh Ibrāhīm Shamsu'd-Dīn, son of Mullā 'Abdu'l Qādir, who was associated with the two pious *Dā'īs* and his maternal uncles, Sayyidnā 'Izzu'd Dīn and Sayyidnā Zainu'd Dīn.
13	Do. Do. No. 9. (Do).			A.H. 1281, Ramaḏān 19 = 1865 A.D., February 15	Do.	Points to the grave and records the death of Jī Bā'ī Ṣāḥiba Ni'matu'llāh Bā'ī, daughter of Ismā'īl Jī Badru'd-Dīn and wife of Bhā'ī Ṣāḥib Ḥusain Bhā'ī 'Izzu'd Dīn.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
14	Do. Do. No. 10. (Do).			A.H. 1303 (& chronogram), Rabī' II, 29 = 1886 A.D., February 4	Arabic verse, Naskh	Records the death of a lady of great qualities, Bā'ī Ratan Bā'ī, daughter of Shaikh Dā'ūd Bhā'ī and wife of Walī Allāh 'Abd-i-'Alī, son of Shaikh 'Abdu'l Qādir.
15	Do. Do. No. 11. (Do.)			(1) A.H. 1304, Rabī' I, 30 (2) May 1883 irregular (1886 A.D., December 27)	Arabic, Naskh	Records the death of Miyān Ṣāḥib 'Abdu'l Ḥusain, son of Sayyidī Ṣādiq 'Alī, a learned man.
16	Do. Do. No. 12. (Do.)			A.H. 1307, Shawwāl 1 = 1890 A.D., May 21	Do.	Mentions the death of a lady named Kulthūm Bā'ī, daughter of Shaikh Raushan 'Alī and wife of Sayyidī Ismā'īl Jī Bhā'ī Ṣāḥib Badru'd-Dīn.
17	Do. Do. No. 13. (Do.)			A.H. 1315, Dhi'l-Qa'da 29 = 1898 A.D. April 21	Do.	Records the death of an epitome of magnificence and munificence Bhā'ī Hamza Bhā'ī, (son of) Bhā'ī Ṣāḥib 'Abd-i-'Alī, (son of) Bhā'ī Ṣāḥib

						Muḥīyu'd Dīn, at the age of 16 years four months and nine days.
18	Do. Do. No. 14. (Do.)			A.H. 1322, Dhi'l Ḥijja = 1905 A.D., February 6 – March 7	Do.	Records the death of Miyān ? Ṣāḥib 'Abdu't Ṭaiyib, a bounty of his pious grandfather Sayyidī Sādiq 'Alī.
19	Do. Do. No. 15. (Do.)			A.H. 1339, Rabī' I, 24 = 1920 A.D., December 6	Do.	Points to the grave of a God-fearing lady Umatu'llāh Bāī, wife of Bhāī Ṣaḥib Ibrāhīm Bhāī Ṣāḥib Wajīhu'd Dīn, who died on the given date.
20	Do. On the facade of a tomb. (Do.)			A.H. 1323 (chronogram) = 1905 A.D., March 8 – 1906 A.D., February 24	Arabic verse, Naskh	States that here lies in this dome *i.e.* tomb, Shams Khān, a learned personality and Luqmān, a man of great wisdom. The date is probably that of the construction of the tomb.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	KARNATAKA GULBARGA DISTRICT GULBARGA TAHSIL					
21	**Gulbarga.** – Fort. Mosque to the North-West. Slab above the northern entrance.	ʻĀdil Shāhī	Abūl Muẓaffar ʻAlī ʻĀdil Shāh	A.H. 969 = 1561 A.D., September 11 – 1562 A.D., August 30	Arabic, Naskh	Records the construction of a mosque by ʻArab Khān, during the reign of ʻAlī ʻĀdil Shāh. Published, *Epigraphia Indo-Moslemica*, 1907-08, p. 4 (with-out plate), where the name of the builder of the mosque is wrongly read as ʻIzzat Khān instead of ʻArab Khān. *Cf. A.R.Ep.*, 1958-59, App. D, No. 100 (without date).
22	Tomb behind the Dargāh of Ḥaḍrat Banda Nawāz Gesū-darāz. Sarcophagus of a grave inside.				Do.	Religious text (Basmala, First Creed and Qur'ān, Chapter LXI, part of verse 13; Chapter XII, part of verse 64). In characters of about the 16th century A.D.
	MADHYA PRADESH BALAGHAT DISTRICT					

	BALAGHAT TAHSIL					
23	**Bālāghāṭ.** – Old graveyard. Headstones of graves. No. 1.			(1) [19]17 A.D. April 17 (irregular) (should be 1918 A.D., April 16) (2) A.H. 1336 (& two chronograms), Rajab 5	Urdū prose & verse and English, Nastaʿlīq & Roman	Bilingual. Registers the death of Ḥalīm-un-Nisā, wife of K͟hān Bahādur Maulawī Sayyid Muḥammad Ḥusain. Composed by Muḥsin, son of the deceased.
24	Do. Do. No. 2 (loose slab).			(1) A.H. 1341, Ramaḍān 21 (2) 1923 A.D., May 6, Tuesday	Urdū verse, Nastaʿlīq	Records the death of a lady named Batūl, wife of one ʿUt͟hmān K͟hān.
25	Do. Do. No. 3.				Urdū, Nastaʿlīq	Obviously records the name of the deceased Ḥājī Aṣālat K͟hān *Mālgud͟hār* who was the resident of Dhāpewāḍa. In characters of the 19th century A.D.
26	Do. Do. No. 4.			(1) 1931 A.D., January 19 (2) 1935 A.D., December 11, Wednesday	Urdū prose & verse, Nastaʿlīq	Records the birth of Bilqīs K͟hātūn, on the first date and her death on the second date.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	BHOPAL DISTRICT BHOPAL TAHSIL					
27	**Bhopal.** – Qāḏīpūra kī Masjid on Jain Mandir Road. Loose slab kept in the mosque.	(Sulṯāns of Mālwa)	[Hoshang S͟hāh]	A.H. 832 = 1428 A.D., October 11 - 1429 A.D., September 29	Persian verse, Nask͟h	Damaged. Assigns the construction of the mosque to Malik Mug͟hīt͟hu'd-Dīn, *Panāh, i.e.,* Prime Minister of the world – Asylum Court, on the given date.
28	A ruined *Maqbara* near Sayyid Sulṯān S͟hāh's tomb on Chhola Road. Loose slab kept inside the *Maqbara*.			A.H. 1200 = 1785 A.D., November 4 - 1786 A.D., October 23	Persian verse, Nastaʿlīq	Damaged. Records the death of Shujāʿat K͟hān, obviously on the given date.
29	Phūtā *Maqbara* on Chhola Road. On the gate.	Mug͟hal	Akbar S͟hāh II	(1) A.H. 1251 (& words) = 1835 A.D., April 29 – 1836 A.D., April 17 (2) Faṣlī year - 1243	Do.	Records the construction of the tomb of S͟hāh Nihāl by Nawwāb Begam (*i.e.,* Sikandar Begam) during the reign of Akbar Shāh II, in the given Hijrī year, corresponding to the second date in Faṣlī year.

30	Jāmiʻ Mosque in Maḥalla Chowk Bāzār. On the northern gate, innerside. (Photograph).	Nawwābs of Bhopāl	Gauher Begam	(1) A.H. 1248 (& chronogram) = 1832 A.D., May 31 - 1833 A.D., May 20 (2) Faṣlī 1240 (3) A.H. 1273 (& chronogarm) = 1856 A.D., September 1-1857 A.D., August 21 (4) Faṣlī 1264	Arabic & Persian, Naskh & Nastaʻlīq	Records the construction of the magnificent Jāmiʻ Mosque for which the work started on the first date, corresponding to the second, at the instance of sovereign of Bhopāl Nawwāb Gauhar Begam (*i.e.*, Sikandar Begam), daughter of Nawwāb Ghauth Muḥammad Khān Bahādur and bride of Naẓar Muḥammad Khān Bahādur, and completed on the third date, corresponding to the fourth, with the great efforts of master builders and workers, at the cost of rupees five lakh, sixty thousand, five hundred twenty one and two annas and three pais, under the supervision of the inventor (*i.e.*, architect Muḥammad ʻAbbās.
31	An old Bāolī in the house of Muḥammad Rafīq Ṣāḥib in Maḥalla Bāgh Umrāo Dūlhā. Slab built into the wall.			(1) A.H. 1275 (2) 1858 A.D. (3) V.S. 1915	Hindī & Persian, Nāgarī & Nastaʻlīq	Bilingual. Assigns the construction of a well to Nawwāb Naẓīru'd Daula Umrāo Dūla Bāqī Muḥammad Khān Bahādur, on the first date given, corresponding to the Christian and Vikram Saṁvat dates. Inscribed by Ambikā Parshād.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
32	Waqf Board Building near Tāju'l Masjid. Slab fixed into the wall. (Photograph).	Nawwābs of Bhopāl	S͟hāh Jahān Begam	(1) A.H. 1304 (chronogram) = 1886 A.D., September 30 1887 A.D., September 18 (2) A.H. 1307 (chronogram) = 1889 A.D., August 28 – 1890 A.D., August 16	Persian verse, Nastaʿlīq	Assigns the construction of a *madrasa* *i.e.*, college, in proximity to a water-reservoir for the sake of students, to (Nawwāb) S͟hāhjahān Begam, the ocean of munificence. Further records that the construction work began on the first date and came to an end, on the second. Composed by Fārig͟h.
33	Chhoṭā Tālāb Chowk. Stone fixed on the Chowk.	Do.	Do.	A.H. 1297 (chronogram) = 1879 A.D., December 15 – 1880 A.D., December 3	Do.	Records renovation of a bridge at the order of S͟hāhjahān Begam, in consultation with Mīr Ṣiddīq Ḥasan K͟hān. Composed by S͟hahīr.
34	Sikandarī Sarā'i near Railway Station. Second gate. On the facade.	Do.	Do.	A.H. 1307 (words) = 1889 A.D., August 28 - 1890	Do.	Records the construction of a good looking *Musāfir K͟hāna* (*i.e.*, an inn) by S͟hāh Jahān Begam, for the sake

	(Photograph).			A.D., August 16		of obtaining God's forgiveness to (her late-lamented mother) Nawwāb Sikandar Begam.
35	Maqbara Nawwāb Ghauth Muḥammad Khān in Maḥalla Qāḍī Camp. Headstone.	Do.	Ghauth Muḥammad Khān	(1) A.H. 1223 = 1808 A.D., February 28 - 1809 A.D., February 15 (2) A.H. 1224 = 1809 A.D., February 16 - 1810 A.D., February 5	Persian, Nasta'līq & Naskh	Later installation. Registers the name Nawwāb Ghauth Muḥammad Khān, the fifth Nawwāb of Bhopal and specifies his ruling period between A.H. 1223 (1808 A.D.) and A.H. 1224 (1809 A.D.). Inscribed by Samī'ud-Dīn.
36	Graveyard near Sayyid Sulṭān Shāh's tomb. Sarcophagi of graves. No. 1			A.H. 1244 = 1828 A.D., July 14 - 1829 A.D., July 2	Arabic & Persian, Naskh & Nasta'līq	Damaged. Refers to the sarcophagus of the deceased Muḥammad 'Alī Khān, resident of Bundelkhand, who died on the given date.
37	Do. Do. No. 2.			A.H. 1258 = 1842 A.D., February 12 - 1843 A.D., January 31	Arabic & Urdū, Naskh & Nasta'līq	Records the name of the deceased Miyān Dūst 'Alī Khān who expired in the given year.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
38	A ruined *Maqbara* near Sayyid Sult̤ān Shāh's tomb on Chhola Road. Slab fixed into the wall.			A.H. 1261 (& chronogram), Ramad̤ān 2, Friday = 1845 A.D., September 4	Persian verse, Nastaʻlīq	Records the demise of Qā'im Khān, a gallant personality of a dignified family.
39	Hīra Masjid near Iqbāl Maidān on Sult̤āniya Road. Above the arch. (Photograph).			A.H. 1293 (& chronogram) = 1876 A.D., January 28 1877 A.D., January 15	Arabic, Naskh	Records the death of someone (name not mentioned). Inscribed by ʻAlī Ḥusain.
40	Masjid-i-Qadīm Naz̤ar Muḥammad Khān in Maḥalla Chhāonī. Loose slab kept in the mosque.			A.H. 1314, Rajab 5 = 1896 A.D., December 10	Persian, Nastaʻlīq	Records that this old mosque of late Naz̤ar Muḥammad Khān Wilātī (Wilāyatī) was renovated by Aḥmad Ḥusain Khān Ṣāḥib Taḥṣīldār, nephew of Mīr Bakhshī Muḥammad Ḥasan Khān Ṣāḥib Bahādur Nuṣrat Jang, on the given date, by spending the amount rupees two thousand, one

						hundred and three ?, under the supervision of Rahīmu'llāh Khān. One Sayyid 'Abdu'l Karīm was the inscriber of the text.
41	Badā Bāgh Qabrastān. Graves to the east of the tomb of Nawwāb Wazīr Muhammad Khān. Headstones. No. 1.			A.H. 1320 = 1902 A.D., April 10 - 1903 A.D., March 29	Do.	Records the death of Miyān 'Ināyat Muhammad Khān son of Miyān Nazīr Muhammad Khān and grandson of Nawwāb Shamshīr Muhammad Khān.
42	Do. Do. No. 2.			A.H. 1324, Jumādā I, 27, Friday = 1906 A.D., July 19	Do.	States that Miyān 'Ādil Muhammad Khān, eldest son of Miyān 'Āqil Muhammad Khān and grandson of Nawwāb Sher Muhammad Khān Bahādur, left for the immortal world (*i.e.*, died), on the given date.
43	Grave of Nūrjahān Begam, behind the tomb of Nazīru'd-Daula. Headstone.			A.H. 1346 (& chronogram) = 1927 A.D., July 1 1928 A.D., June 19	Urdū verse, Nasta'līq	Registers the demise of a lady Nūr Jahān. Composed by Hāfiz.
44	Graveyard locally called Chhotā Bāgh. Headstones of graves. No. 1.			A.H. 1321, Rabī' II = 1903 A.D., June 27-July 25	Persian, Nasta'līq	Records the name Maulawī Muhammad Hasan Khān with the date (obviously that of his death).

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
45	Do. Do. No. 2.			A.H. 1319 Shawwāl 1, Night = 1902 A.D., January 11	Persian, Nasta'līq	Obviously records death of the wife (name not given) of Maulawī Muḥammad Ḥasan Khān, on the given date. See No. 44 above.
46	Do. Do. No. 3.			A.H. 1334, Rabī' I, 1, Friday night = 1916 A.D., January 7	Do.	Registers obviously the death of wife of 'Abdu'l Ḥamīd Khān, *Nā'ib Nāẓim-i-Mushriq*, *i.e.*, the Deputy Administrator of the Eastern part.
47	Do. Do. No. 4.			1933 A.D. (& chronogram)	Urdū prose & verse, Nasta'līq	Records the death of Muḥammad Jalālu'd-Dīn, Police Inspector, Central Provinces, who was the resident of Bhilsar in Bāra Bankī (District of Uttar Pradesh).
	DEWAS DISTRICT BAGLI TAHSIL					
48	**Bāglī.** – Old Graveyard. Grave to the east of Qalandarī Masjid. Headstone.			A.H. 1323 (& words), Shawwāl 1 = 1905 A.D.,	Persian prose & verse, Nasta'līq	Records the death of Munshī Sayyid Hādī 'Alī, on the given date. Composed by one 'Abdu'l Ghafūr.

				November 29		
	EAST NIMAR DISTRICT BURHANPUR TAHSIL					
49	**Burhānpūr.** – Waqf Qabrastān attached to Tāra Masjid in Mahalla Berī Maidān. Sarcophagi of graves. No. 1.			A.H. 887, Shawwāl 1, Wednesday = 1482 A.D., November 13	Arabic & Persian verse, Naskh	Badly damaged. Points to the grave of Nadhīru'd-Dīn Maḥmūd, son of Muḥammad Ḥājī, who died on the given date.
50	Do. Do. No. 2.				Arabic, Naskh	Religious text (Qur'ān, Chapter II, verse 255). In characters of about the 16th century A.D.
51	Do. Do. No. 3.				Do.	Contains religious text (First Creed and a Tradition). Do.
52	Do. Do. No. 4.				Do.	Badly damaged. Contains religious text (Qur'ān, Chapter II, verse 255). Do.
53	Jahāngīrī Masjid in the Sarā'i called Jahāngīrī Sarā'i near Bharat Talkies. Slab fixed near the pulpit.				Arabic & Persian, Thulth & Nasta'līq	Damaged. Extant portion refers to the construction of a mosque. Do.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
54	Qabrastān near Dargāh Qadam-i-Rasūl. Sarcophagus of a grave.				Arabic, Naskh	Damaged and fragmentary. Contains religious text (Qur'ān, Chapter II, verse 255). In characters of about the 15th century A.D.
55	Do. Sarcophagus of another grave.				Do.	Do. Do. (Qur'ān, Chapter II, verses 255-56 & part of verse 257). Do.
	GWALIOR DISTRICT GWALIOR TAHSIL					
56	**Gwālior.** - Fort. On the wall of Mān Mandir, facing the road.	Sindhiyās of Gwālior	(Mādhav Rāo)	(1) 1892 A.D., January 1 (2) Saṁvat 1948 Pus Sudi 1	English & Hindī, Roman & Nāgarī	Bilingual. States that, by the order of the Mahārāja, Mān Mandir was repaired and a new bastion was built, on the given date, under the direction of Major General Surway and under the supervision of Major Sitaram Patankar. It also mentions the mason named 'Alāu'd Dīn.
57	Do. Graves behind the Archaeological Museum.				Arabic prose & Persian	Damaged. Contains religious text and a prayer in the form of a Persian

	Sarcophagus of a grave.				verse, Nas<u>kh</u> & Nasta'līq	couplet. In characters of about the 18th century A.D.
58	Motī Masjid in Phūl Bāg<u>h</u>. Inscription over the main entrance. No. 1.	Sindhiyās of Gwālior	Srī Sarkār Mādho Rāo	(1) A.H. 1338 (& Chronogram) = 1919 A.D., September 26 1920 A.D., September 14 (2) V.S. 1976	Urdū verse & prose, Nasta'līq	Records the completion of Motī Masjid by Śrī Sarkār Mādho Rāo, on the given dates, with the great efforts of Sayyid Aḥmad, (son of) Shafī' Ṣāḥib, *Wakīl-i-Darbār* (*i.e.* Counsellor of the court). The metrical text was composed by Jalīl.
59	Do. Do. No. 2.	Do.	Do.	A.H. 1338 (& chronogram that yields A.H. 1337) = 1919 A.D., September 26 1920 A.D., September 14	Urdū verse, Nasta'līq	States that foundation of this mosque was laid down by Śrī Sarkār Mādhav Rāo, on the given date. Composed by Mud<u>t</u>ar and written by Sayyid Baṣīr 'Alī.
60	Do. Do. No. 3.				Arabic, Tug<u>h</u>rā & Nas<u>kh</u>	Contains religious text (Qur'ān, Chapter II, verse 255). In characters of about the 20th century A.D.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
61	Chhatrī of Jījā Mahārānī near Italian Garden. Front side of the platform.			(1) 1862 A.D., September 16 (2) 1919 A.D., September 9 (3) 1925 A.D., February 14	English, Roman	Records the installation of statue of Her Highness Maharani Sakhia Raja Scindia, *alias* Jija Maharaj who was born on the first date and died on the second, by the nobles, officers and people of Gwalior as an abiding monument and unveiled by His Excellency Rufus Danial Isaac, Viceroy and Governor General of India, on the third date.
	INDORE DISTRICT INDORE TAHSIL					
62	**Indore.** – Imāmbāṛa near Rāj Bāḍa. On the facade.				Arabic, Naskh	Records the names of *Ahl-i-Bait* (members of the Prophet's family) and the First Creed. In characters of about the 19th century A.D.
	MANDASAUR DISTRICT MANDASAUR TAHSIL					
63	**Khilchīpūra.** – Sun Temple.				Persian,	Records an order saying that if any

	Inscriptions on the southern wall. No. 1.				Nasta'līq	one without any proper authority, performs *Shiqdārī* (collecting revenue as an authorized officer) or *Shaḥnagī* (perquisites of police duties) in Mandasaur, he is deemed culprit, being liable for punishment. In characters of about the 17th century A.D.
64	Do. Do. No. 2.				Do.	Same as above. Do.
65	Graveyard in Maḥalla Bindia, on Jabalpūr Road. Headstone of a grave.			1918 A.D., November 3	Urdū & Arabic, Nasta'līq & Naskh	Mentions the death of Munshī Faiḍ Muḥammad, resident of Churāman Ghāt, Mandla, at the age of 63, on the given date. Written by Āl-i-Muḥammad.
66	Well near the above graveyard. Slab fixed into the wall (inner side).			A.H. 1331 (& chronogram) = 1912 A.D., December 11 – 1913 A.D., November 29	Arabic, Naskh	Records a chronogram for the well, yielding the given date (of its construction).

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	REWA DISTRICT REWA TAHSIL					
67	**Rewa.** – Ḥājī Mannān-wālī-Masjid in Maḥalla Tarhattī, on Malyan Tola Road. On the facade.			A.H. 1324 (& chronogram) = 1906 A.D., February 25 – 1907 A.D., February 13	Urdū verse, Nasta'līq	Assigns the construction of a mosque to Shaikh Faiḍu'llāh, on the given date. Composed by Shahīd.
68	Do. On the western wall. No. 1.				Arabic, Naskh	Religious text (Qur'ān, Chapter II verse 43). In characters of about the early 20th century A.D.
69	Do. Do. No. 2.				Do.	Do. (Qur'ān, Chapter XCVIII, verse 5). Do.
70	Do. Above the central *miḥrāb*.				Do.	Do. (First Creed). Do.
71	Maulawī Ṣāḥib-wālī-Masjid in Maḥalla Ghoghar.			A.H. 1325 (& words & 2	Arabic & Persian verse,	Mentions the demise of Khān Bahādur Maulawī Raḥmān 'Alī, who

	Headstone of a grave in the courtyard.			chronograms), Dhilqa'da 10, Monday = 1907 A.D., December 15	Ma'kūs, Naskh & Nasta'līq	was a man of letters and versatile religious scholar, on the given date. Composed by 'Ayāḍ and engraved by Kamāl Bakhsh.
72	Do. Headstone of another grave in the courtyard.			(1) A.H. 1266 Jumādā II, 6, Friday morning = 1850 A.D., April 19 (2) A.H. 1337 (& words & chronogram), Rabī' II, 25 = 1919 A.D., January 28 (3) 1918 A.D., (& 3 chronograms) (irregular) (4) V. S. 1975	Arabic & Persian verse and Urdū verse, Naskh & Nasta'līq	Contains laudatory verses about the scholarly personality of the deceased Riyāḍ 'Alī, son of 'Ayāḍ ('Alī), registering his birth on the first and death on the second date. Persian verses composed by 'Ayāḍ (the father of the deceased) and Urdū verses by Ḥāfiẓ.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	SAGAR DISTRICT BANDA TAHSIL					
73	**Banda.** – Graveyard. Headstone of a grave.			(1) A.H. 1333, Jumādā I, 2 (2) 1915 A.D., March 19	Persian verse, Urdū verse & prose, Nasta'līq	Records the death of Ḥājī Munsh̲ī Nannhe Kh̲ān, Inspector, son of Chānd Kh̲ān, on the given date.
74	**Dhāmonī.** – Dargāh of Ḥaḍrat Baljati Sh̲āh. On the northern wall, inner side.	Mugh̲al	Aurangzeb	A.H. 1085 = 1674 A.D., March 28 - 1675 A.D., March 17	Persian verse & prose, Nasta'līq	Damaged. Records the camping of Randūla Kh̲ān in the plains of Dhāmonī and gives the date of completion of mosque whose right of ownership rests with 'Abdu'llāh, son of Sh̲aikh̲ Rājī Muḥammad Ẕarīf Fārūqī. Published, *Ep. Ind. Mos.*, 1937-38, p. 36, pl. XI (a).
	SEONI DISTRICT SEONI TAHSIL					
75	**Seonī.** – Christian Cemetery behind the District Court. Side of a grave.			(1) A.H. 1830 (2) 1931 A.D., August 18	English, Roman	Records the name of William Thomas Edvards, son of Lieutenant William Edvards of 18th (Battalion) who was

						born on the first date and died on the second.
76	Do. Side of another grave.			1830 A.D., December 20	Do.	Damaged. Records the death of Holyoaki, aged 21 days, on the given date.
	SHAJAPUR DISTRICT AGAR TAHSIL					
77	**Āgar.** – Graveyard locally called Naoghāṭ Qabrastān. Grave on a platform. Headstone.			(1) A.H. 1337 (& chronogram), Sha'bān 6 (2) 1919 A.D. (& chronogram), April 6 (irregular, should be May 7)	Persian prose & verse, Nasta'līq	Records the death of Maulawī Muḥammad Ghafūr-u'z-Zamān, Inspector of Rehabilitations – Āgar, Mālwa.
	UJJAIN DISTRICT UJJAIN TAHSIL					
78	**Ujjain.** – Tomb of Maulānā Mauj Chishtī. Headstone of a grave, nearby.			A.H. 1301, Rabī' I, 12 = 1884 A.D., January 11	Persian, Nasta'līq	Points to the grave as that of Amīru'n-Nisā Begum *alias* Munnā Jān, a staunch follower of Chishtiyya and Qādiriyya (orders), who died on the given date.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	MAHARASHTRA AURANGABAD DISTRICT AURANGABAD TAHSIL					
79	**Daulatābād (Fort).** – Gun kept in the barracks of the Fort near the booking office.				Persian, Nasta'līq	Records only the name of the gun *Dushman Kūb* (Routing the Enemy). In characters of about the 18th century A.D.
	KHULDABAD TAHSIL					
80	**Khuldābād.** – Dargāh of Hadrat Khwāja Burhānu'd-Dīn Gharīb. On the plinth of the South-Western corner of the mosque within Dargāh complex.	Tughluq	Abūl Mujāhid Muhammad Shāh (*i.e.*, Muhammad Tughluq)	A.H. 729, Jumādā II, 25 (words) = 1329 A.D., April 26	Persian, Naskh	Records completion, evidently of the mosque, during the reign of the said ruler, on the given date.
	UTTAR PRADESH AGRA DISTRICT AGRA TAHSIL					
81	Agra. – Tāj Mahal. over	Mughal	[Shāh Jahān]	A.H. 1076	Persian,	Points to the grave and records the

	the cenotaph of Emperor S͟hāh Jahān. (Photograph).			(words), Rajab 26 = 1666 A.D., January 22	Nastaʿlīq	date of the death of Emperor S͟hāh Jahān.
82	Do. Over the original grave of the emperor. (Do.).	Do.	Do.	A.H. 1076 = 1665 A.D., July 4 1666 A.D., June 23	Do.	Points to the grave of Emperor S͟hāh Jahān.
83	Do. Over the cenotaph of Queen Mumtāz Maḥal.				Arabic, Nask͟h	Contains religious text (Qur'ān, Chapter LIX, verse 22). In characters of about the 17th century A.D.
84	Do. Over the original grave of Queen Mumtāz Maḥal.			A.H. 1040 = 1630 A.D., July 31 1631 A.D., July 19	Arabic & Persian, T͟hulth & Nask͟h	Points to the grave of Arjumand Bāno Begam entitled Mumtāz Mahal.
85	Grave of Mīr Muḥammad Jān Naqs͟hbandī. Headstone.			(1) A.H. 1099 (chronogram yields A.H. 1100), S͟hawwāl 5 = (2) 1687 A.D., (irregular should be 1688 A.D., July 24)	Arabic, Urdū & Persian verse, Nask͟h & Nastaʿlīq	Set up at a later stage. Mentions the death of Ḥaḍrat Mīr Muḥammad Jān Naqs͟hbandī Mujaddedī, on the given date. (Headstone set up) by Mutawallī S͟hubrātī S͟hān Qādirī, and *Nāib Āstān Nas͟hīn* Ajmerī S͟hāh Madārī, Sā'in Kā Takiya, Partāp Pūra, Āgra.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
86	**Sikandara.** – Headstone of a grave in front of the mosque near the Dargāh of S̱ẖāh Mus̱ẖtāq.				Arabic, Nask̲h̲	Contains religious text (Qur'ān, Chapter II, verse 255). In characters of about the 17th century A.D.
	KIRAOLI TAHSIL					
87	**Fatehpūr Sīkrī.** – Head stones of graves in the open courtyard near Ḥaḏrat S̱ẖaik̲h̲ Salīm C̱ẖis̱ẖtī's Tomb. No. 1. (Photograph).			A.H. 1317, Muḥarram 4 = 1899 A.D., May 15	Urdū, Nastaʻlīq	Contains the date of death of one 'Abdu'l Majīd K̲h̲ān.
88	Do. Do. No. 2. (Do.).			Do.	Do.	Same as above.
89	Do. Do. No. 3. (Do.).			A.H. 1337 (& chronogram) = 1918 A.D., October 7 1919 A.D., September 25	Persian verse, Nastaʻlīq	Records the death of S̱ẖaik̲h̲ As̱ẖraf 'Alī.

	ALLAHABAD DISTRICT ALLAHABAD TAHSIL					
90	**Allahābād.** -- Khusrau Bāgh. Tomb of Khusrau. On the walls (inside).			A.H. 1031 (two chronograms) = 1621 A.D., November 6 - 1622 A.D., October 25	Do.	Records verses about the death of Shāh Khusrau, on the given date. Inscribed by Sultan Sahrindi.
91	Shīʻa Qabrastān in Mahalla Chakia. Headstones of graves, attached to the mosque. No. 1.			(1) A.H. 1297 (& chronogram), Shaʻbān 8, Saturday (2) 1880 A.D., July 17	Arabic & Persian prose & verse, Naskh & Nastaʻlīq	Records the death of Mirzā Muhammad ʻAlī, son of Mīrzā Amān Beg. Composed by Jawān. (See below).
92	Do. Do. No. 2.			A.H. 1293 (& chronogram), Shaʻbān 8, Tuesday night = 1876 A.D., August 29	Do.	Records the demise of a pious lady ʻAbbāsī Khānam, daughter of Mirzā Kalb-i-Husain Khān and wife of Sayyid Jaʻfar ʻAlī Jawān, the composer. (Scribed by) Sayyid ʻAlī Akbar.
93	Do. Do. No. 3.			(1) A.H. 1295, Shaʻbān . . . (2) 1878 A.D.,	Arabic & Urdū, Naskh & Nastaʻlīq	Damaged. Records the death of Sayyid Khurshīd ʻAlī, son of , on the given date.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
94	Do. Slabs fixed in the well.				Persian verse, Nasta'līq	Records the construction of *'Azā Khāna* (house of mourning), mosque and a *pucca* well by a husband for the merit of his deceased wife (name not mentioned). In characters of about the 18th century A.D.
95	Do. Headstones in the graveyard. No. 1.			(1) A.H. 1318, Shawwāl 10, Friday (2) 1901 A.D., February 1	Urdū, Nasta'līq	Records the death of Āghā Muḥammad Bāqar, son of Āghā Abū Ṭālib Iṣfahānī (*i.e.* of Iṣfahān, in Iran) and a resident of Maḥalla Pandarība, Ilāhābād *i.e.* Allahābād.
96	Do. Do. No. 2.			(1) A.H. 1329 (& chronogram), Sha'bān 3 (2) 1911 A.D., July 30, Sunday evening	Persian prose & verse, Nasta'līq	Records the death of Umrāo Begam Ṣāḥib daughter of late Sayyid Hādī 'Alī Ṣāḥib and wife of Sayyid Muḥammad Ḍāmin Ṣāḥib, son of late Sayyid Ja'far 'Alī Ṣāḥib, on the given date. Composed by Nāṣirī.
97	Do. Do. No. 3.			(1) A.H. 1317 (& 2 chronograms),	Persian verse & Urdū verse	Records the death of Mīr Hādī 'Alī, Honorary Magistrate, son of late

				Shaʿbān 6 (2) 1899 A.D., December 10	& prose, Maʿkūs, Nastaʿlīq & Naskh	Sayyid ʿAlī Naqī, Deputy Collector, on the given date, at the age of sixty.
98	Do. Do. No. 4.			(1) A.H. 1318, Jumādā II, 18 (2) 1900 A.D., October 14	Urdū, Nastaʿlīq	Records the death of Āghā Amīr Ḥasan, son of Āghā Muḥammad Bāqar Ṣāḥib of Ilāhābād (*i.e.* Allahābād).
99	Do. Do. No. 5.			1) A.H. 1396 (sic) (1296), Shawwāl 29 2) 1879 A.D., October 17, Friday	Do.	Records the death of Ārzū Begam Ṣāḥiba, sister of Sayyid Jaʿfar ʿAlī, *Raʾīs-i-Ilāhābād* and wife of Āgha Muḥammad Bāqar Ṣāḥib, on the given date.
100	Do. Do. No. 6.			(1) A.H. 1330 (& chronogram), Jumādā II, 10 (2) 1912 A.D. (& chronogram), May 28, Tuesday (3) Saṁvat 1969 (& chronogram)	Persian prose & verse, Nastaʿlīq	Records the death of Ḥakīm Mehdī Ḥasan, *alias* Achchū Miyān, son of Ḥakīm Mīrzā Aḥmad Qulī Ṣāḥib, resident of Maḥalla Dūndīpūr, Ilāhābād (*i.e.* Allahābād). Composed by Fahīm.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
101	Do. Do. No. 7.			A.H. 1313, Rabīʻ I, 23 (& words) = 1895 A.D., September 13	Urdū prose & verse, Nastaʻlīq	Records the death of Ḥasīn Jān, daughter of Ḥusainī Jān, on the given date. The text was composed by Faqīr Muḥammad ʻAbdu'l Ḥamīd.
102	Do. Do. No. 8.			(1) A.H. 1319, Jumādā I, 21, Friday (2) 1901 A.D., September 6	Arabic & Urdū, Naskh & Nastaʻlīq	Records the death of Kanīz Zahrā, *alias* Minan, daughter of Muḥammad Naqī and wife of Taṣadduq Ḥusain, resident of Maḥallah Rānī Manḍī (Allahābād), on the given date.
103	Do. Do. No. 9.			A.H. 1319, Rabīʻ I, 13, Sunday = 1901 A.D., June 30	Persian, Nastaʻlīq	Records the death of Mirzā Ghulām Ḥaidar *alias* Rāi Narsingh Dās, *Raīs-i-Aʻẓam* (*i.e.* Great Chief) of Banāras who had embraced Islām.
104	Do. Do. No. 10.			1917 A.D., February 18	Urdū prose & verse, Nastaʻlīq	Records the death of a pious lady named Ruqayya Begam, wife of Sayyid Muẓaffar Ḥusain Qamar, on the given date. The text was composed by the husband of the deceased.

105	Do. Do. No. 11.			A.H. 1363 (& chronogram), Rabī' I, 5, Thursday = 1944 A.D., February 29	Urdū prose & Persian verse, Nasta'līq	Records the death of Bībī, mother of Sayyid Zāhid Ḥusain, resident of village Losaṇḍī, P.O. Nau Nahra, District G͟hāzīpūr, on the given date. Ṣafī was the composer of the text.
106	Do. Do. Do. No. 12.			(1) A.H. 1315 (& chronogram), Rajab 27 (2) 1897 A.D., December 22	Arabic prose & Persian verse, Nask͟h & Nasta'līq	Records the death of Sayyid Ja'far 'Alī Ṣāḥib, son of late Sayyid Muḥammad Ibrāhīm *alias* Mīrzā Mīr Ṣāḥib, on the given date.
107	Do. Do. No. 13.			(1) A.H. 1309, Muḥarram 14 (2) 1891 A.D. (& chronogram), August 20	Persian verse & Urdū porse, Nasta'līq	Records the death of Bismillāh Begam, wife of 'Abdu'l-G͟hanī K͟huldābādī (*i.e.* of K͟huldābād), a locality in Allahābād. Composed by one D͟habīḥ.
108	Do. Do. No. 14.			A.H. 1325, D͟hi'l-Ḥijja 24, Monday = 1908 A.D., January 28	Urdū, Nasta'līq	Records the death of Mirzā Baban Beg *Angus͟htarī Sāz* (*i.e.* ring-maker), son of Mirzā Asad 'Alī Beg, resident of Lucknow, but migrated to Ilāhābād (*i.e.* Allahābād) and settled in Maḥalla Na'ī Bastī, K͟huldābād.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
109	Do. Do. No. 15.			(1) A.H. 1316 (& chronogram), Sha'bān 10, Saturday (2) 1898 A.D., December 25	Urdū verse & prose, Nasta'līq	Records the death of Bashīr Jān, on the given date. Composed by Fidā.
110	Do. Do. No. 16.			(1) A.H. 1328 (& chronogram), Jumādā I, 29 (2) 1910 A.D., June 8	Arabic prose & Urdū prose & verse, Naskh & Nasta'līq	Records the death of a pious and religious person Ḥājī Shaikh Muḥammad Ḥusain, on the given date. One Yūsuf was the composer of the text.
111	Do. Do. No. 17.			A.H. 1325 Sha'bān 10 = 1907 A.D., September 18	Arabic & Urdū, Naskh & Nasta'līq	Records the death of Aḥmad 'Alī Khān, son of Muḥammad 'Alī Khān, resident of Maḥalla Subzīmaṇḍvī (in Allahābād).
112	Do. Do. No. 18.			A.H. 1314 (& 2 chronograms), Ṣafar 21, Sunday = 1896 A.D.,	Persian verse, Nasta'līq	Records the death of Mājid Ḥusain, on the given date. The metrical text was composed by 'Aish.

				August 1		
113	Do. Do. No. 19.			A. H. 1321, Dhi'l-Qa'da 18, Saturday = 1904 A.D., February 5	Urdū, Nasta'līq	Records the death of Ṣāḥibzādī Begam, daughter of Mirzā Ṣādiq 'Alī, on the given date.
114	Do. Do. No. 20.			(1) A.H. 1325, Muḥarram 26, Tuesday (2) 1907 A.D., March 12	Persian, Nasta'līq	Records the death of daughter of Sayyid Asghar 'Alī, Advocate, Rānī Maṁḍī, Ilāhābād and wife of Sayyid Qamru'd-Dīn Ḥusain Kāẓimī al-Mashhadī (*i.e.* of Mashhad in Iran), *Raīs* (*i.e.* Chief) of *Qaṣba* Karā.
115	Do. Do. No. 21.			A.H. 1323, Sha'ban 20 = 1905 A.D., October 20	Arabic & Persian, Naskh & Nasta'līq	Records the death of Kanīz Ḥusain *alias* Nāyāb Begam, daughter of Mīr Sa'ādat 'Alī, on the given date.
116	Do. Do. No. 22.			A.H. 1321 (& chronogram) Ṣafar 12 = 1903 A.D., May 10	Persian verse, Nasta'līq	Records the death of Dhākir Ḥusain, a pious and religious man and disciple of Mīr Mūnis, on the given date. Further records that the deceased had fallen ill at Lakhnau (*i.e.* Lucknow).

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
117	Do. Do. No. 23.			A.H. 1309 (& chronogram) = 1891 A.D., August 7 1892 A.D., July 25	Persian verse, Nasta'līq	Records the death of daughter (name not mentioned) of Sayyid D͟hākir Ḥusain, on the given date.
118	Do. Do. No. 24.			(1) A.H. 1309, D͟hi'l-Ḥijja 2, Monday (2) 1892 A.D., June 27	Arabic & Urdū, Nask͟h & Nasta'līq	Records the death of Mīr Ḥātim 'Alī Tā'īd, son of Mīr G͟hulām 'Alī, resident of Maḥalla S͟hāhganj, Allahābād, on the given date.
119	Do. Do. No. 25.			(1) A.H. 1333 (& chronogram), S͟hawwāl 10 (2) 1915 A.D., August 22	Persian prose & verse, Nasta'līq	Records the death of Sayyid Muḥammad Ḍāmin *alias* Sayyid Miyān, son of late Sayyid Ja'far 'Alī, the founder of the *Karbalā* (*i.e.* the graveyard). The text was composed by S͟haik͟h Mehdī Ḥusain Nāṣiri Lakhnawī (*i.e.* of Lucknow).
120	Do. Do. No. 26.			(1) A.H. 1324, Jumādā I, 22	Arabic & Persian.	Records the death of S͟hīrāzan, the second wife of Sayyid Muṣṭafā

				(2) 1906 A.D., July 15	Naskh & Nasta'līq	Husain, resident of Mahalla Chak (of Allahābād).
121	Do. Do. No. 27			(1) A.H. 1324, Jumādā II, 15 (2) 1906 A.D., August 7	Persian verse & prose, Nasta'līq	Records the death of Āghā 'Āshiq Husain, son of Āghā Ahmad Husain Musawwir (*i.e.* painter), at the age of seven years, on the given date.
122	Masjid Munshī Karīmu'ddīn, Mahalla Sāhūkara Nala. Headstone of a grave in the compound.			A.H. 1059 (& chronogram) = 1649 A.D., January 5 – December 24	Arabic & Urdū, Naskh & Nasta'līq	Set up at a later date. States that after the death of Amīru'llāh, his grave had been constructed on the given date. His tomb was again built by Karīmu'ddīn.
123	Do. On the facade of the mosque, facing the courtyard.			A.H. 1294 (& chronogram) = 1877 A.D., January 16 – 1878 A.D., January 4	Persian verse, Nasta'līq	Assigns the construction of the mosque to Karīmu'ddīn, son of Shaikh Badru'ddīn, in the given year.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	BAREILLY DISTRICT BAREILLY TAHSIL					
124	**Bareilly.** – Chānd Khān-kī-Masjid in Maḥalla Katehra Chānd Khān. On the facade.			(1) A.H. 1149 (& chronogram) = 1736 A.D., May 1 – 1737 A.D., April 19 (2) A.H. 1150 (& chronogram) = 1737 A.D., April 20 1738 A.D., April 9	Persian verse, Nastaʿlīq	Assigns the construction of a mosque to Chānd Khān. Obviously the first date is that of beginning of the construction and the second date is that of completion.
125	Āṣafī Masjid in Maḥalla Bāzār Sāhūkārān. On the facade.			(1) A.H. 1211 (& words & chronogram) = 1796 A.D., July 7 – 1797 A.D., June 25 (2) A.H. 1293 (& chronogram) =	Do.	Records the original construction of Masjid-i-Āṣaf on the first date, while the second date is that of its second construction.

				1876 A.D., January 28 1877 A.D., January 15		
126	Masjid in Maḥalla Phool-wālān. On the gate (inner side).			A.H. 1317 (& chronogram) = 1899 A.D., May 12 - 1900 A.D., April 30	Urdū verse, Nastaʻlīq	Records construction of the gate of the mosque. Composed by Aḥmad.
127	Masjid in Maḥalla Gher Jaʻfar K͟hān. Headstone of a grave in the enclosure.				Persian, Nastaʻlīq	Fragmentary. Records the death of Muḥammad Akbar Jān, grandson of late Aʻlā Ḥaḍrat K͟huld Ās͟hiyānī Janāb Sardār Muḥammad Ayyūb K͟hān and the first son of the Prince . of the illustrious house. In characters of about the 19th century A.D.
128	Kālā Imāmbāḍā in Maḥalla Chhepi Ṭola. Inscribed on wooden *Ḍarīḥ*.			A.H. 1204 (& chronogram) = 1789 A.D., September 21 - 1790 A.D., September 9	Persian verse, Nastaʻlīq	Assigns the construction of a *Ḍarīḥ* (obviously the Imāmbāḍā) to Ḥusain ʻAlī, on the given date.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
129	Bāgh-i-'Ināyat Khān in Maḥalla Bāqar Ganj. Headstone of a grave.			(1) A.H. 1187, Dhī'l-Ḥijja (2) 1773 A.D. (irregular) (1774 A.D., February 13 March 13)	Persian, Nasta'līq	Later installation. Records the death of Nawwāb 'Ināyat Khān, the eldest son of Mukarramu'd-Daulah Ḥāfiẓ-ul-Mulk Ḥāfiẓ Raḥmat Khān Bahādur Nāṣir Jang, at the age of thirty two, on account of the disease of bladder-pain who lies buried in Bareilly city.
130	Ḥāfiẓ Raḥmat Khān-kī-Masjid in Maḥalla Ḥusain Bāgh. Graves in the enclosure. Headstones. No. 1.			(1) A.H. 1251 = 1835 A.D., April 29 - 1836 A.D., April 17 (2) A.H. 1309 (& 2 chronograms) = 1891 A.D., August 7 1892 A.D., July 25	Persian prose & verse, Nasta'līq	Records the death of an unexampled scholarly personality of his time, 'Abdu'l 'Azīz Khān 'Azīz, grandson of Nawwāb Ḥāfiẓul Mulk Ḥāfiẓ Raḥmat Khān, who was born on the first date and died on the second date.
131	Do. Do. No. 2.			A.H. 1267 (& chronogram) = 1850 A.D., November 6	Do.	Records the date of the death of Ḥāfiẓ Yār Muḥammad Khān, son of Khān Muḥammad Yār and grandson of Ḥāfiẓ Raḥmat Khān.

				1851 A.D., October 26		
132	Do. Do. No. 3.			A.H. 1275? = 1858 A.D., August 11 - 1859 A.D., July 30	Urdū prose & verse. Nasta'līq	Damaged. Records the death of . . . . Miyān, son of Ḥāfiẓ Nawwāb Niyāz Aḥmad Khān Barelwī. Composed by Nawwāb Maulawī Ḥakīm Niyāz Aḥmad Khān.
133	Do. Do. No. 4.			(1) A.H. 1309 (& chronogram) (2). 1892 A.D. (& chronogram)	Do.	Records the death of Nawwāb Niyāz Aḥmad Khān Hosh *alias* Banne Miyān, on the given date. Further records that the deceased was a reputed physician, historian and a poet. Composed by Khwahān.
134	Tomb of Ḥāfiẓ Raḥmat Khān in Maḥalla Ḥusain Bāgh. Loose slab in the enclosure.			A.H. 1309 (& chronogram) = 1891 A.D., August 7 - 1892 A.D., July 25	Urdū verse, Nasta'līq	Damaged & fragmentary. Records the death of a certain person (name lost), on the given date. Composed by Ḥasan.
135	Hosue of Ṣāḥibzāda Khurshīd Ḥusain in Maḥalla Sāhūkara. Above the entrance.			A.H. 1295 (& chronogram) = 1878 A.D., January 5 - December 25	Urdū verse & prose, Nasta'līq	Records the construction of the house of Shaikh Karīmu's-Dīn Aḥmad, son of Shaikh Badru'd-Dīn Aḥmad, on the given date.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
136	Madrasa near the house of Khurshīd Ḥusain in Maḥalla Sāhūkara. On the wall, facing to the road.			(1) A.H. 1294 (& words) = 1877 A.D., January 16 1878 A.D., January 4 (2) A.H. 1297 (& words) = 1879 A.D., December 15 1880 A.D., December 3	Persian verse. Nasta'līq	Records the foundation of a *madrasa* (*i.e.* a school) for the Muslims for the study and teaching of the Holy Qur'ān, on the first date, by Karīmu'd Dīn, son of Badri-Dīn (*i.e.* Badru'd Dīn). Also mentions the construction and endowment of a mansion (*qaṣr*) for the expenses of the (*madrasa*), on the second date.
137	Tomb of Karīm-u'd-Dīn Aḥmad in Maḥalla Udaipūr Khāṣ. Loose slab kept in.			A.H. 1289 (& words & chronogram ?), Rajab 23 = 1872 A.D., September 26	Urdū prose & verse, Nasta'līq	Records the death of the wife of Munshī Karīmu'd Dīn Aḥmad, on the given date.
138	Do. On the facade.			A.H. 1311 (& chronogram yields 1310), Rajab to	Arabic prose & Urdū verse & prose, Naskh &	Records the foundation of the tomb by Ḥājī Munshī Karīm-u'd-Aḥmad, son of Shaikh Badr-u'd-Dīn, son of Shaikh Muḥammad Dā'im 'Alī, in his

				Ramaḍān = 1874 A.D., January 8 to April 6	Nasta'līq	own life time for himself under the supervision of Sayyid Kāẓim 'Alī *Mistrī* (*i.e.* mason), on the given date.
139	Maqbara S̲h̲āh Dānā Walī, on Bareilly-Pilibhit Road. Headstone of a grave in the enclosure.			A.H. 1353 Jumādā I, 8, Tuesday = 1934 A.D., August 19	Persian, Nask̲h̲ & Nasta'līq	Records the death of Ḥājī Kallan S̲h̲āh, the servant of the tomb of Ḥaḍrat S̲h̲āh Bānā Ṣāḥib, on the given date.
140	Grave of Sayyid Qāsim 'Alī K̲h̲wahān, in Maḥalla Zak̲h̲īra. Headstone.			A.H. 1357 (& 3 chronograms), Muḥarram 6, Wednesday = 1938 A.D., March 8	Persian prose & verse, Nasta'līq	Records the death of Ḥaḍrat Maulānā Maulavī Sayyid Qāsim 'Alī Ṣāḥib nom-de-plume K̲h̲wahān, on the given date. The metrical text was composed by Jūyān, the son of the deceased and by Sayyid 'Alī Anjum Riḍawī, son of Sayyid Akbar 'AlīTamīz, the disciple of late K̲h̲wahān Barelwī.
141	Bridge on Deoraina river. On the southern parapet wall.			(1) V.S. 1899 (2) 1842 A.D.	Hindī & Persian, Nāgarī & Nasta'līq	Bilingual. Contains the name Dīwān Bahādur Singh as the builder of the bridge, along with the date given.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	KANPUR DISRICT BILHAUR TAHSIL					
142	**Makanpūr.** – Main entrance of Dargāh complex of Shāh Badīu'd Dīn Madārī. Left side.	Mughal	'Ālamgīr (*i.e.* Aurangzeb)	A.H. 1088 ? = 1677 A.D., February 24 - 1678 A.D., February 12	Persian verse, Nasta'līq	In recent characters. Records a *rubāī* by Emperor 'Āamgīr at the occasion of his arrival to the holy shrine. (Seems to be from old record).
143	Tomb of Shāh Badīu'd Dīn Madārī. Above the entrance.			A.H. 1210 (& chronogram) = 1795 A.D., July 18 1796 A.D., July 6	Do.	Assigns the construction of *Naubat Khāna* (Drum-House) to Bhāgmal, under the supervision of 'Abdu'l Karīm, on the given date. Composed by Mihrban.
144	Do. On the wooden door of the enclosure of the tomb.				Arabic, Nasta'līq	Contains benedictory words. In characters of about the 18th century A.D.
	KANPUR TAHSIL					
145	**Kānpūr.** – Graveyard in				Arabic prose	Records the death of Shaikh Kallan.

	Begampūra. Headstones of graves. No. 1.				& Urdū verse, Naskh & Nastaʿlīq	In characters of about the 20th century A.D.
146	Do. Do. No. 2.				Arabic, Nastaʿlīq	Damaged. Contains religious texts and Qur'ān, Chapter XXII, verse 7. Do.
147	Do. Do. No. 3.			A.H. 1320, Rajab 11 = 1902 A.D., October 14	Arabic & Urdū, Naskh & Nastaʿlīq	Records the death of Hansū, son of Rajab Bisāṭī.
148	Do. Do. No. 4.				Urdū, Nastaʿlīq	Records the death of ʿAbdu'llāh Khān, aged eight months, son of Ahmad Khān, son of Bādhil Khān, a tailor by profession and resident of Mahalla Motī Mahal of the city Kānpūr.
149	Do. Do. No. 5.			A.H. . . . ., Ṣafar 24	Urdū prose & verse, Nastaʿlīq	Records the death of the wife of Shaikh Kallan Doctor, (resident of) Mahalla Mīrpūr.
150	Do. Do. No. 6.			(1) A.H. 1329, Ṣafar 17, Friday (2) 1911 A.D., February 17	Urdū, Nastaʿlīq	Records the death of Munshī Muhammad Qalandar Bakhsh Ṣāhib, Police Inspector, on the given date.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
151	Do. Do. No. 7.			A.H. 1330, Ṣafar 2 = 1912 A.D., January 22	Urdū, Nastaʻlīq	Records the date of the death of Shaikh Aḥmad ʻAlī, son of Doctor Muḥammad ʻAẓīm.
152	Do. Do. No. 8.			(1) A.H. 1317, Dhūl Ḥijja 2, Tuesday (2) 1900 A.D., April 3	Urdū prose & Persian verse. Nastaʻlīq	Damaged. Records the death of Shaikh Bashārat, son of Shaikh Khairātī, resident of Kānpūr.
153	Do. Do. No. 9.			(1) A.H. 1329 (& words), Rabīʻ I, 21, Thursday (2) 1911 A.D., March 23	Urdū verse, Nastaʻlīq	Records the death of a renowned wrestler Madār Bakhsh, on the given date.
154	Do. Do. No. 10.			A.H. 1331, Rabīʻ I, 13, Thursday = 1913 A.D., February 20	Urdū, Nastaʻlīq	Records the death of Muḥammad Muḥsin, son of Allāh Rakhū, resident of Fitfulganj (*i.e.* Faithfulganj).

D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12930	Jalore Fort, Jalore Tahsil and District, Rajasthan.	An inscription of Rāo Sāheb Jasavantaji Rāo, Vikrama 1715. *A.R. Ep.*, 1984-85 No. B 298.	2b
12931	Do.	A hero-stone kept on the bank of a *tālāb*, Nārpā-ki-nadī. Vikrama 19 · 4, *Ibid.*, No. B 296.	Do.
12932	Do.	Do. Vikrama 189 · *Ibid.*, No. B 295.	Do.
12933	Do.	Do. Vikrama 1775. *Ibid.*, No. B 293.	Do.
12934	Do.	A hero-stone fixed on a platform in Hindūoṅ kā smaśān. *Ibid.*, No. B 292.	Do.
12935	Aviyanur, Panrutti Taluk, South Arcot District, Tamil Nadu.	On a circular stone slab kept in the Perumāl temple. *A.R.Ep.*, 1992-93 No. B 345.	Do.
12936	Do.	Do.	Do.
12937	Jalore, Jalore Tahsil and District, Rajasthan.	A hero-stone inscription, Vikrama 1940, *A.R.Ep.*, 1984-85 No. B 284.	Do.
12938	Do.	A hero-stone inscription in the compound of the Gujarkā-mandir. Vikrama 1740, *Ibid.*, No. B 282.	Do.
12939	Pātharlapāḍu, Suryapet Taluk, Nalgonda District, Andhra Pradesh.	Pillar lying in the compound of a Śiva temple outside the village (First side). *A.R.Ep.*, 1991-92 No. B 36.	Do.
12940	Do.	Do. (Second side). *Ibid.*	Do.

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Sl. No.	Locality	Description	Size of Negative
12941	Do.	Do. (Third side). *Ibid.*	Do.
12942	Do.	Do. (Fourth side). *Ibid.*	Do.
12943	Jalore, Jalore Tahsil and District, Rajasthan.	An inscription dated Vikrama 1769. *A.R.Ep.*, 1984-85 No. B 285.	Do.
12944	Do.	An inscription dated in Vikrama 1771. *Ibid.*, No. B 286.	Do.
12945	Do.	An inscription dated in Vikrama 1778. *Ibid.*, No. B 287.	Do.
12946	Sāñchore, Sanchore Tahsil, Jalore District, Rajasthan.	A Hero-stone inscription dated in Vikrama 1710. *Ibid.*, No. B 311.	Do.
12947	Arthūṇa, Garhi Tahsil, Banswara District, Rajasthan.	An inscription dated in Vikrama 1[3]96, on the pedestal of a broken image. *Ibid.*, No. B 268.	Do.
12948	Bānswārā, Banswara Tahsil & District, Rajasthan.	An inscription dated Vikrama 1584. *Ibid.*, No. B 223.	Do.
12949	Do.	An inscription dated Vikrama 1754. *Ibid.*, No. B 224.	Do.
12950	Bhaṇḍāriyā, Banaswara Tahsil & District, Rajasthan.	An inscription dated in Vikrama 1877. *Ibid.*, No. B 226.	Do.

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Sl. No.	Locality	Description	Size of Negative
12951	Arthūṇa, Garhi Tahsil, Banswara District, Rajasthan.	An inscription dated in Vikrama 1 · 55. *Ibid.*, No. B 270.	Do.
12952	Do.	An inscription dated Vikrama 1781. *Ibid.*, No. B 269.	Do.
12953	Do.	An inscription dated Vikrama 13 · · *Ibid.*, No. B 267.	Do.
12954	Jalore, Jalore Tahsil & District, Rajasthan.	A Hero stone inscription, dated Vikrama 1732. *Ibid.*, No. B 291.	Do.
12955	Do.	Inscription the south entrance of Śvētāmbara Jaina mandir, dated Vikrama 1945. *Ibid.*, No. B 289.	Do.
12956	Do.	Inscription (No. 1) Vikrama 1945. *Ibid.*, No. B 288.	Do.
12957	Kāvanūr, Sri Perumpudur Taluk, Chengai-MGR District, Tamil Nadu.	Inscription of Pārthivēndra Paṇmar, Regnal year 11, First side. *A.R.Ep.*, 1994-95. No. B 145.	Do
12958	Do.	Inscription of Pārthivēndravarmaṉ, Regnal year 11, Second side. *Ibid.*, 1994-95. No. B 146.	Do.
12959	Maṇḍi, Mandi Tahsil & District, Himachal Pradesh.	An Inscription of Isirisēna ruler of Maṇḍi. Year 2, *A.R.Ep.;* 1981-82 No. B 51.	Do.
12960	Do.	Memorial stone inscription of Jālamasēna, Year 14. *Ibid.*, No. B 52.	Do.

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Sl. No.	Locality	Description	Size of Negative
12961	Do.	Memorial stone inscription of Vīrasēna, Vikrama 1706. *Ibid.*, No. B 53.	Do.
12962	Do.	Memorial stone inscription of Bhāvasēna, Vikrama 1748. *Ibid.*, No. B 54.	Do.
12963	Do.	Memorial stone inscription of Vijaya. *Ibid.*, No. B 55.	Do.
12964	Do.	Memorial stone inscription of Mānasīghal, Year 89. *Ibid.*, No. B 56.	Do.
12965	Bādāmi, Badami Taluk, Bijapur District. Karnataka.	Inscription of Maṅgaḷēśvara, Year 12, Pub: *Ind. Ant.* Vol. III. p. 305; *Ibid.*, No. B 59.	Do.
12966	Do.	On the right side wall of the Jaina cave. *Ibid.*, No. B 60.	Do.
12967	Seṅguṉṉrāpuram, Virudhunagar Taluk, Kamarajar District, Tamil Nadu.	Inscription of Māṟavarmaṉ Sundara Pāṇḍya, Regnal Year 11. *A.R.Ep.*, 1985-86 No. B 370.	Do.
12968	Barod, Digod Tahsil, Kota District, Rajasthan.	Inscription of Mahārājādhirāja Pātasāha Mahamuda Sāha, Vikrama 1796, Śaka 1661. *Ibid.*, No. B 361.	Do.
12969	Iṭāva, Itava Tahsil and District, Rajasthan.	In the southern niche of a ruined tomb at the *Dargah* of Pāñch pīr, also called Bārā Takiya, Vikrama 1626 and 1627. *Ibid.*, No. B 362.	Do.

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Sl. No.	Locality	Description	Size of Negative
12970	Kōṭā, Kōta District, Rajasthan.	Inscription dated Vikrama 1777. *Ibid.*, No. B 363.	Do.
12971	Raṇathambhor, Sawai Madhopur Tahsil & District, Rajasthan.	Inscription dated Vikrama 1200. *A.R.Ep.*, No. B 364 of 1985-86	Do.
12972	Do.	Inscription dated Vikrama 1210. *Ibid.*, No. B 365.	Do.
12973	Dhar, Dhar Tahsil & District, Madhya Pradesh.	Inscription dated Vikrama 1299. *A.R.Ep.*, 1988-89 No. B 76.	Do.
12974	Bāndhogarh, Ramnagar Tahsil, Rewa District, Madhya Pradesh	Brāhmī Inscription from Bandhogarh. *Ep. Ind.*, Vol. XXXI, p. 178. Plate I.	Do.
12975	Do.	Brāhmī Inscription of Kōchchīputasa Poṭasiriya, Year 86. *Ep. Ind.*, Vol. XXXI, p. 178, Plate III.	Do.
12976	Do.	Do. *Ep. Ind.*, Vol. XXXI, p. 178.	Do.
12977	Do.	Brāhmī Inscription from Bandhogarh. *Ep. Ind.*, Vol. XXXI, p. 178, plate V.	Do.
12978	Argā, Karwar District, Karnataka.	Argā Plates of Kāpālivarman of Bhōjādy. *Ep. Ind.*, Vol. XXXI, p. 232.	Do.
12979	Do.	Kapoli plates of Aśaṅkitavarman, Year 5. *Ibid.*, Vol. XXXI, p. 232.	Do.

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Sl. No.	Locality	Description	Size of Negative
12980	Sārnāth, Varanasi District, Uttar Pradesh.	Sārnāth inscription of Kanishka and Aśvaghōsha. *Ep. Ind.*, Vol. VIII, Plate facing page 176.	Do.
12981	Sāñchī, Bhopal. Madhya Pradesh.	Sāñchī inscriptions of Svāmi Jīvadāman. Year 13. *Ep. Ind.*, Vol. XVI, p. 232.	Do.
12982	Gunda, Halar District, North Kathiavad.	Stone inscription of Rudrasiṁha. *Ep. Ind.*, Vol. XVI, p. 233.	Do.
12983	Udayagiri, Jajpur Tahsil, Cuttack District. Orissa.	Udayagiri and Khaṇḍagiri Cave inscription. *Ep. Ind.*, Vol. XII, p. 162.	Do.
12984	Javantināthapuram, Lalgudi Taluk, Tiruchirāpalli District, Tamil Nadu.	Javantināthapuram inscription of Varaguṇa Mahārāja. *Ep. Ind.*, Vol. XXVIII, p. 38.	Do.
12985	Curzon Museum of Archaeology, Mathura, Uttar Pradesh.	Curzon Museum inscription of Kanishka's Reign, Year 23. *Ep. Ind.*, Vol. XXXI, p. 42.	Do.
12986	Pauni, Bhandara District. Maharashtra.	Pauni stone inscription of the Bhara king Bhagadatta. *Ep. Ind.*, Vol. XXIV, p. 14.	Do.
12987	Kōsam, Allahabad District, Uttar Pradesh.	Kōsam inscription of Bhadramagha's Reign, Year 81. *Ep. Ind.*, Vol. XXIV, p. 256.	Do.
12988	Dharaṇikōṭa, Guntur District, Andhra Pradesh.	Dharaṇikōṭa Dharma Chakra Pillar Inscription. *Ep. Ind.*, Vol. XXIV, p. 259.	Do.

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Sl. No.	Locality	Description	Size of Negative
12989	Musanagar, Kanpur District, Uttar Pradesh.	Brick inscription of Dāmamitra. *Ep. Ind.*, Vol. XXXII, p. 100.	Do.
12990	Uppuguṇḍūr, Guntur District, Andhra Pradesh.	Uppuguṇḍūr inscription of Vīrapurisadata's time, Year 19. *Ep. Ind.*, Vol. XXXII. p. 111.	Do.
12991	Nāgārjunakoṇḍa, Guntur District, Andhra Pradesh.	Foot-print slab inscription from Nāgārjunakoṇḍa. *Ep. Ind.*, Vol. XXXII, p. 250.	Do.
12992	Mathura, Mathura District, Uttar Pradesh.	A Śaivite inscription of the pre-Kushāṇa period. *Ep. Ind.*, Vol. XXXIX, p. 10.	Do.
12993	Baigrām, Bagra District, West Bengal.	Baigrām copper-plate inscription of the Gupta Year 128. (first side), *Ep. Ind.*, Vol. XXI, p. 80.	Do.
12994	Do.	Do. (Second side), *Ep. Ind.*, Vol. XXI, p. 80.	Do.
12995	Mārdi, Sholapur District, Maharashtra.	A Marāṭhī inscription, Śaka 125[8], *A.R.Ep.*, 1964-65 No. B 389.	Do.
12996	Kumbhari, South Sholapur, Sholapur District, Maharashtra.	An undated inscription near the Baḍēsar temple. *Ibid.*, No. B 395.	Do.
12997	Do.	A Kannaḍa inscription. *Ibid.*, No. B 397.	Do.
12998	Jambagaon, Mohal Tahsil, Sholapur District, Maharashtra.	Inscription of Jaitugi I, dated Śaka 1117. *Ibid.*, No. B 381.	Do.

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Sl. No.	Locality	Description	Size of Negative
12999	Kamatika. Sholapur District. Maharashtra.	Inscription of Kalachuri Bijjaladēva. *Ibid.*, No. B 382.	Do.
13000	Mārḍī, North Sholapur Taluk, Sholapur District, Maharashtra.	Inscription of Vikramāditya VI, Chāḷukya Vikrama Year 47. *Ibid.*, No. B 384.	Do.
13001	Do.	Inscription of Rāyamurāri Sōyidēva. *Ibid.*, No. B 387.	Do.
13002	Do.	Inscription of Kalachuri Āhavamalla. *Ibid.*, No. B 386.	Do.
13003	Do.	Slab in the field of Kakasāhēb Deshmukh. *Ibid.*, No. B 388.	Do.
13004	Dulchipur. Sagar District, Madhya Pradesh.	Sanskrit inscription of Mahārāja Sāhi Mahammada Tughluk. *A.R.Ep.*, 1962-63 No. B 434.	Do.
13005	Gurjī, Jabalpur District, Madhya Pradesh.	Inscription dated in Vikrama 1[8]99. *Ibid.*, No. B 431.	Do.
13006	Dulchipur, Sagar District, Madhya Pradesh.	Inscription of *Mahārājādhirāja* Dilvārakhān. *Ibid.*, No. B 433.	Do.
13007	Sirōhī, Sirohi Tahsil & District, Rajasthan.	An inscription on the back side of the pedestal of a broken marble image (No. 2.). *A.R.Ep.*, 1963-64 No. B 443.	Do.
13008	Do.	Inscription on the back side of the pedestal of a broken marble image (No. 1), *Ibid.*, No. B 442.	Do.

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Sl. No.	Locality	Description	Size of Negative
13009	Do.	Inscription on the back side of the pedestal of a broken marble image, Jain Museum, temple street (No. 3). *Ibid.*, No. B 444.	Do.
13010	Do.	Back side of the pedestal of a broken marble image, Jain Museum, temple street. *Ibid.*, No. B 446.	Do.
13011	Varāḍā, Sirohi Tahsil & District, Rajasthan.	Inscription dated Vikrama 1789. *Ibid.*, No. B 450.	Do.
13012	Do.	Inscription of *Mahārājakula* Sāmantasīhadēva, Vikrama 1347. *Ibid.*, No. B 449.	Do.
13013	Tua, Sirohi Tahsil & District, Rajasthan.	Inscription of *Mahārājakula* Chāchigadēva, Vikrama 1324. *Ibid.*, No. B 447.	Do.
13014	Kolhapur, Kolhapur Taluk & District, Maharashtra.	Stone kept inside the store room of the Lakshmi Vilas palace Museum. *A.R.Ep.*, 1964-65 No. B 343.	Do.
13015	Do.	Do. *Ibid.*, No. B 338.	Do.
13016	Dulchipur, Sagar District, Madhya Pradesh.	Inscription (No. 2), dated Vikrama 1557. *A.R.Ep.*, 1962-63 No. B 435.	Do.
13017	Do.	Inscription (No. 3), dated Vikrama 186[1]. *Ibid.*, No. B 436.	Do.
13018.	Do.	Inscription (No. 4), dated Vikrama 17 . . , *Ibid.*, No. B 437.	Do.

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Sl. No.	Locality	Description	Size of Negative
13019	Do.	Inscription (No. 5), dated Vikrama 1572. *Ibid.*, No. B 438.	Do.
13020	Do.	Inscription (No. 6), dated Vikrama 1534. *Ibid.*, No. B 439.	Do.
13021	Do.	Inscription (No. 7), dated Vikrama 1[5]79, *Ibid.*, No. B 440.	Do.
13022	Nūn, Sirohi Tahsil & District, Rajasthan.	Stone inscription (first side) near Dudāvā Arahaṭ. *Ibid.*, No. B 937.	Do.
13023	Do.	Inscription dated Vikrama 1959, *Ibid.*, No. B 938.	Do.
13024	Do.	Inscription dated Vikrama 1832. *Ibid.*, No. B 939.	Do.
13025	Do.	Inscription dated Vikrama 1345. *Ibid.*, No. B 932.	Do.
13026	Do.	Inscription of *Mahārāja* Rāuta Sāḍhadēva, Vikrama, 1375. *Ibid.*, No. B 931.	Do.
13027	Sartarā, Sirohi Tahsil & District, Rajasthan.	Satī-stone inscription, dated Vikrama 1885. *Ibid.*, No. B 940.	Do.
13028	Hampi, Hospet Taluk, Ballary District, Karnataka.	Slab set up on the Eastern wall of the *Mukhamaṇḍapa* of the Virūpāksha temple. *A.R.Ep.*, 1964-65 No. B 398.	Do.
13029	Tambūru, Kalghatgi Taluk. Dharwar District, Karnataka.	On a hero-stone standing near the Basavaṇṇadevara Hoṇḍa (2a). *Ibid.*, No. B 400.	Do.

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Sl. No.	Locality	Description	Size of Negative
13030	Do.	On a hero-stone set up near the Basavannadevara Honda. *Ibid.*, No. B 400.	Do.
13031	Bijapur, Bijapur Taluk & District, Karnataka.	Slab standing against the gate of Khwājā Amin's Dargah. *Ibid.*, No. B 399 and 328.	Do.
13032	Nūn, Sirohi Taluk & District. Rajasthan.	Inscription of Suratāna. *A.R.Ep.*, 1962-63 No. B 935.	Do.
13033	Ajmer, Rajasthan.	Copper-Plate charter of Chāhamāna Kēlhana, Rajputana Museum.	Do.
13034	Do.	Copper-Plate inscription of king Suratāna, Ruler of Sirōhi, dated Vikrama 1629. *A.R.Ep.*, 1957-58 No. A 42.	Do.
13035	Do.	Copper-Plate inscription of Chāhamāna Kēlhaṇa, dated Saṁvat 1223. *Ep. Ind.*, Vol. XIII, p. 208-10; *A.R.Ep.*, 1955-56 No. A 73.	Do.
13036	Do.	Copper-Plate inscription of king Suratāna, Ruler of Sirōhi, dated Saṁvat 1661, *A.R.Ep.*, 1957-58 No. A 43.	Do.
13037	Do.	Copper-Plate inscription of king Suratāna, Ruler of Sirōhi, dated Saṁvat 1629. *Ibid.*, No. A 44.	Do.
13038	Do.	Copper-Plate inscription, dated Saṁvat 1685, (1st side). *Ibid.*, No. A 46.	Do.
13039	Do	Do. (2nd side). *Ibid.*, No. A 46.	Do.

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Sl. No.	Locality	Description	Size of Negative
13040	Do.	Copper-Plate inscription, dated Saṁvat 1685, (1st side). *Ibid.,* No. A 47.	Do.
13041	Do.	Do. (2nd side). *Ibid.,* No. A 47.	Do.
13042	Puri, Bhubanesvar Tahsil, Puri District, Orissa.	A copper-plate inscription of Vīrakēśvara mahārāja (1st side). *Ibid.,* No. A 41.	Do.
13043	Do.	Do. (2nd side) *Ibid.,* No. A 41.	Do.
13044	Do.	A Copper-Plate Inscription of king Surat Singh, dated Saṁvat 1771. (First side). *Ibid.,* No. A 48.	Do.
13045	Do.	Do. (Second side). *Ibid.,* No. A 48.	Do.
13046	Ajmer, Ajmer District, Rajasthan	Inscription of Chāhamāna Prithvīrāja. *A.R.Ep.,* 1956-57 No. B 231.	Do.
13047	Do.	Bayāna Inscription of Nanna. *Ibid.,* No. B 230.	Do.
13048	Do.	A Copper-Plate of Rāṇa Kuṁba, Guhila of Mēdapāṭa, Saṁvat 1494. *A.R.Ep.,* 1957-58 No. A 49.	Do.
13049-51	Sohawal, Baghelkhand District, Madhya Pradesh.	Sohawal copper-plate inscription of Śarvanātha, Year 191, *A.R.Ep.,* 1955-56 No. A 76.	Do.
13052	Ajmer, Rajasthan. Findspot: Katoria.	Inscription on a stone (Red-stone) kept in the Rajputana Museum at Ajmer, Saṁvat 1052. *A.R.Ep.,* 1956-57 No. B 232.	Do.
13053	Do.	A Copper-Plate of Rāyamal, Saṁvat 144[7]. *A.R.Ep.,* 1957-58 No. A 50.	Do.

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Sl. No.	Locality	Description	Size of Negative
13054	Do.	A Copper-Plate dated Saṁvat 1874. *Ibid.*, No. A 52.	Do.
13055	Do.	Red stone from Bayānā Museum. *A.R.Ep.*, 1956-57 No. B 229.	Do.
13056	Do.	A Copper-Plate of *Mahārāṇa* Mokala Sīga of Guhila of Mēdapāṭa. *A.R.Ep.*, 1957 -58 No. A 51.	Do.
13057	Do.	Fragmentary inscription kept in the Rajputana Museum, Ajmer. *A.R.Ep.*, 1956-57 No. B 3.	Do.
13058	Do.	Stone slab kept in the Rajputana Museum, dated Vikrama 1520, *A.R.Ep.*, 1952-53 No. B 4.	Do.
13059	Do.	Stone slab kept in the Rajputana Museum, dated Vikrama 982 & 994. *Ibid.*, No. B 6.	Do.
13060	National Museum, New Delhi.	Inscription on a piece of stone (brought form Aḍā-din-ka-jhonpra Ajmer). *A.R.Ep.*, 1957-58 No. B 171.	Do.
13061.	Do.	Do. *Ibid.*, No. B 175.	Do.
13062	Do.	Do. *Ibid.*, No. B 172.	Do.
13063	Do.	Do. *Ibid.*, No. B 173.	Do.
13064	Do.	Do. *Ibid.*, No. B 174.	Do.
13065	Do.	Do. *Ibid.*, No. B 177.	Do.
13066	Do.	Do. *Ibid.*, No. B 178.	Do.
13067	Do.	Do. *Ibid.*. No. B 179.	Do.

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Sl. No.	Locality	Description	Size of Negative
13068	Do.	Do. *Ibid.* No. B 162.	Do.
13069	Do.	Do. *Ibid.*, No. B 161.	Do.
13070	Do.	Do. *Ibid.*, No. B 163.	Do.
13071	Do.	Do. *Ibid.*, No. B 164.	Do.
13072	Do.	Do. *Ibid.*, No. B 169.	Do.
13073	Do.	Do. *Ibid.*, No. B 170.	Do.
13074	Do.	Do. *Ibid.*, No. B 165.	Do.
13075	Do.	Do. *Ibid.*, No .B 166.	Do.
13076	Do	Do. *Ibid.*, No. B 167.	Do.
13077	Do.	Do. *Ibid.*, No. B 168.	Do.
13078	Ajmer, Rajasthan.	Inscription on a pedestal of the standing Śāntinātha image, dated Vikrama 1201, *Ibid.*, No. B 432.	Do.
13079	Do.	Inscription on the pedestal of the standing Jaina image. Rajputana Museum, dated in Vikrama 1208, *Ibid.*, No. B 433.	Do.
13080	Do.	Inscription from Kishangarh, Rajputana Museum. Slab No. 1160, dated Vikrama 1679. *Ibid.*, No. B 436.	Do.
13081	Do.	Inscribed slab No. 1161, Rajputana Museum, dated Vikrama 1373. *Ibid.*, No. B 438.	Do.

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Sl. No.	Locality	Description	Size of Negative
13082	Ajmer, Rajasthan.	Aḍhai-dīn-ka-Jhaṁpadā, Ajmer (outside wall to the right of the entrance), *A.R.Ep.*, 1970 -71 No. B 244 & 245.	Do.
13083	Do.	Do. *Ibid.*, No. B 243.	Do.
13084	Do.	Stone slab. *Ibid.*, No. B 242.	Do.
13085	Do.	Vithal-Sāgar, Rajgaḍh. *Ibid.*, No. B 241.	Do.
13086	Do. Findspot: Ladnu.	A slab kept in the Rajaputana Museum, dated Vikrama 1373. *A.R.Ep.*, 1957-58 No. B 415; *Ep. Ind.*, Vol. XII pp. 17 ff.	Do.
13087	Do. Findspot: Vasantagadh.	Inscription of Pūrṇapāla, Vikrama 1099. *Ibid.*, No. B 414; *Ep. Ind.*, Vol. IX. pp. 10 ff.	Do.
13088	Do. Findspot: Ladnu.	Inscription of the reign of Sultān Allāuddin Khilji, Vikrama 1373 (1316 A.D). *Ibid.*, No. B 415.	Do.
13089	Do. Findspot: Vasantagarh.	Same as No. 13086 above.	Do.
13090	Do. Findspot: Tantōli.	Pedestal of a Jaina image, Vikrama 1161. *Ibid.*, No. B 412.	Do.
13091	Do. Findspot: Kalesra.	Pedestal of a Jaina image, dated Vikrama 1166. *Ibid.*, No. B 413.	Do.
13092	Do. Findspot: Nagarī.	Inscription dated Kṛita (Vikrama) 481. *Ibid.*, No. B 417. *A.S.W.I.* No. 4. pp. 120 ff.; *A.R.Ep.*, 1956-57 C 114.	Do.

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Sl. No.	Locality	Description	Size of Negative
13093	Do.	Do. Second face. *Ibid.*	Do.
13094	Do.	Inscription on the pedestal of the image of Jaina Saraswatī kept in the Rajputana Museum, dated Vikrama 1254 (1197 A.D.), *Ibid.*, No. B 420.	Do.
13095	Do. Findspot: Baghera.	On the pedestal of a broken image of Pārśvanātha, Vikrama 1231. *Ibid.*, No. B 430.	Do.
13096	Do.	Pedestal of image of Śāntinātha, Vikrama 1195. *Ibid.*, No. B 429.	Do.
13097	Do.	On the pedestal of Jaina Saraswatī image, dated Saṁvat 1216. *Ibid.*, No. B 419.	Do.
13098	Do.	On the pedestal of the Jaina image, dated Vikrama 1130. *Ibid.*, No. B 426.	Do.
13099	Do.	On the pedestal of the Jain image, dated Vikrama 1137. *Ibid.*, No. B 427.	Do.
13100	Do.	Red stone pedestal of the image of Mahāvīra, seated on Siṁhāsana. *Ibid.*, No. B 421.	Do.
13101	Do. Findspot: Kishangarh.	An Inscription of Pratāpasiṁha Vikrama 1839. *Ibid.*, No. B 437.	Do.
13102	Do. Findspot: Sarda.	A Memorial stone inscription, Vikrama 1673. *A.R.Ep.*, 1970-71 No. B 240.	Do.

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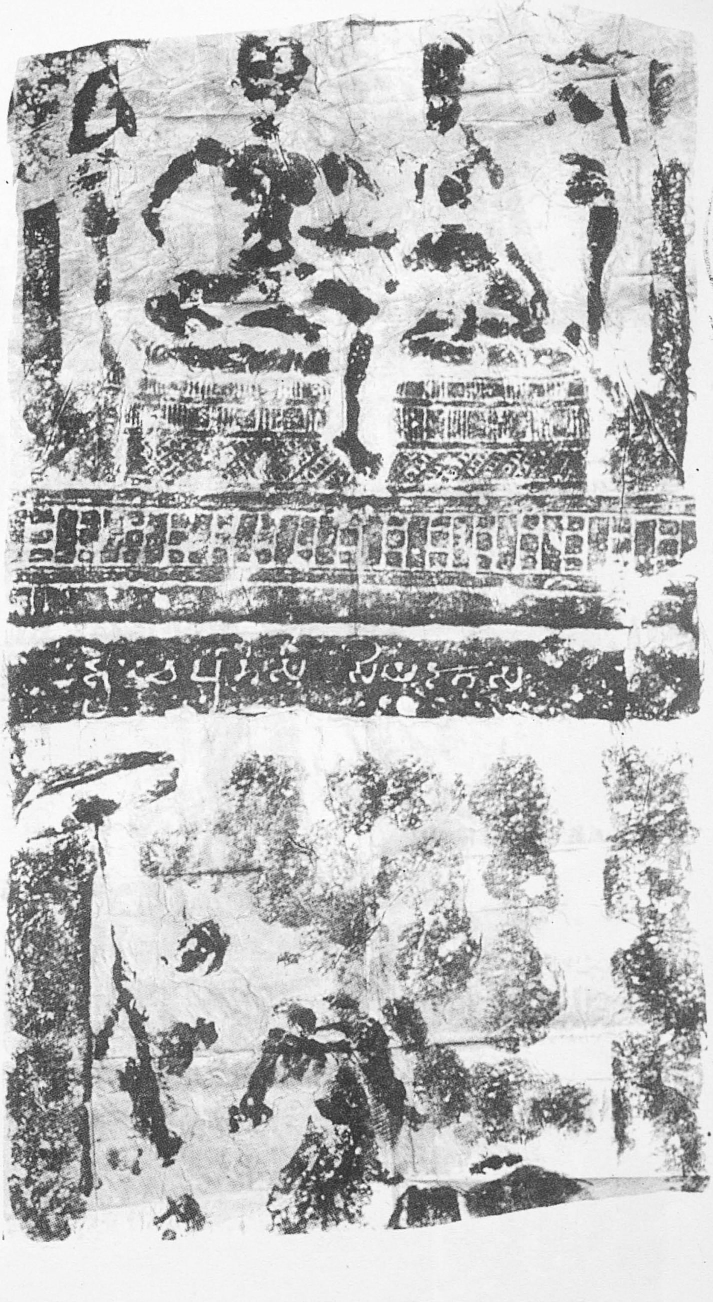
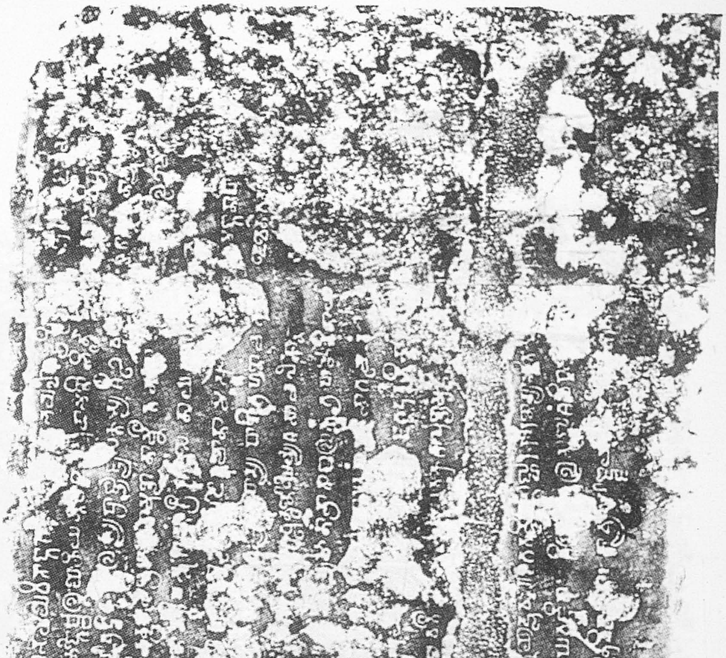
Sl. No.	Locality	Description	Size of Negative
13103	Do. Findspot: Kalanjarā.	An Inscription of Ālhaṇasiṁgadēva, Vikrama 1300. *Ibid.*, No. B 239; Bhandarkar's list No. 539.	Do.
13104	Do. Findspot: Dammāni, Sirohi District, Rajasthan.	An Inscription dated Vikrama 1296. *Ibid.*, No. B 238. Bhandarkar's list No. 539.	Do.
13105	Do. Findspot: Pindwārā, Sirohi District, Rajasthan.	An Inscription of 13th century A.D. *Ibid.*, No. B 237; Bhandarkar's list No. 469.	Do.
13106	Do.	On a stone slab lying loose near Royal stable. (Part I). *Ibid.*, No. B 236.	Do.
13107	Do.	Do. (Part II). *Ibid.*, No. B 236; Bhandarkar's list No. 469.	Do.
13108	Do. Findspot: Butri, Sirohi District, Rajasthan.	An Inscription of Dhārāvarsha, Paramāras of Chandrāvati. *Ibid.*, No. B 235; *Ind. Ant.* Vol. LVI, pp. 50; Bhandarkar's list No. 463.	Do.
13109	Do.	On a wall to the proper right of the central arch in Aḍhai-din-ka-Jhoṁpaḍā. Vikrama 1505. *Ibid.*, No. B 246.	Do.
13110	Do. Findspot: Nāsūn.	Insription Īśānabhaṭa dated Vikrama 887 (830 A.D) in Ajmer museum. *A.R.Ep.*, 1957-58 No. B 418.	Do.



A Brāhmī inscription from Sannati (No. B 2)

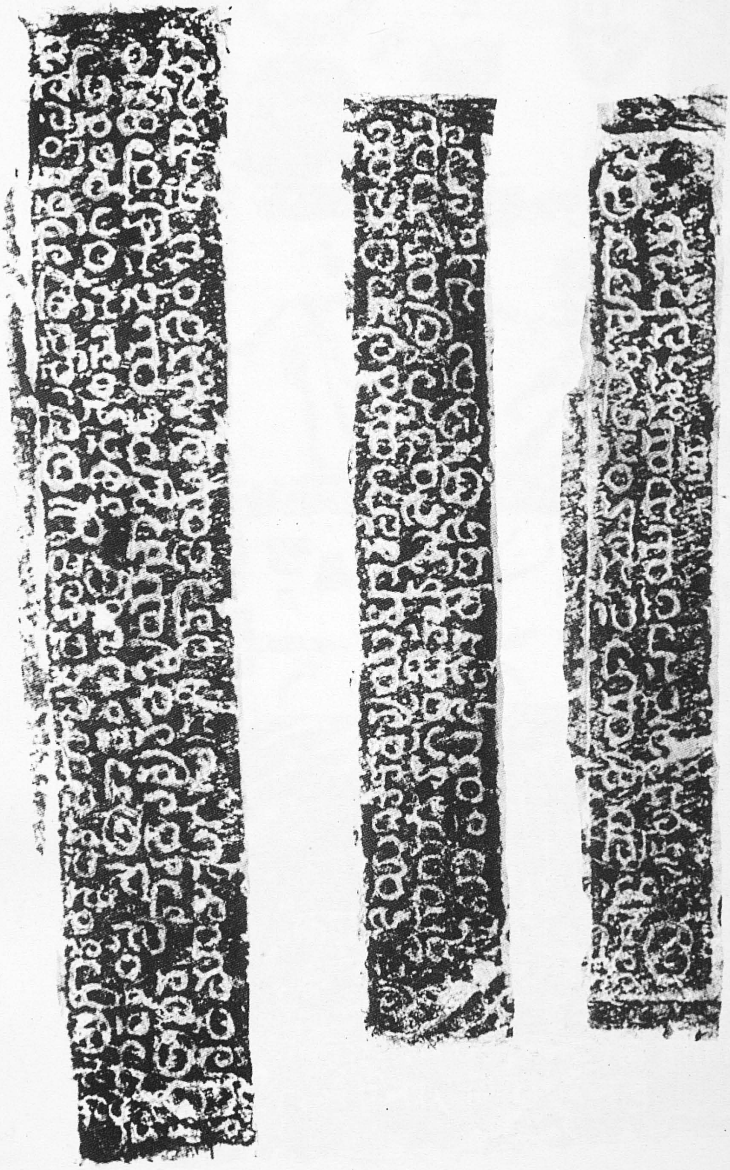


Rāmṭēk inscription of Prabhāvatīguptā (No. B 38)

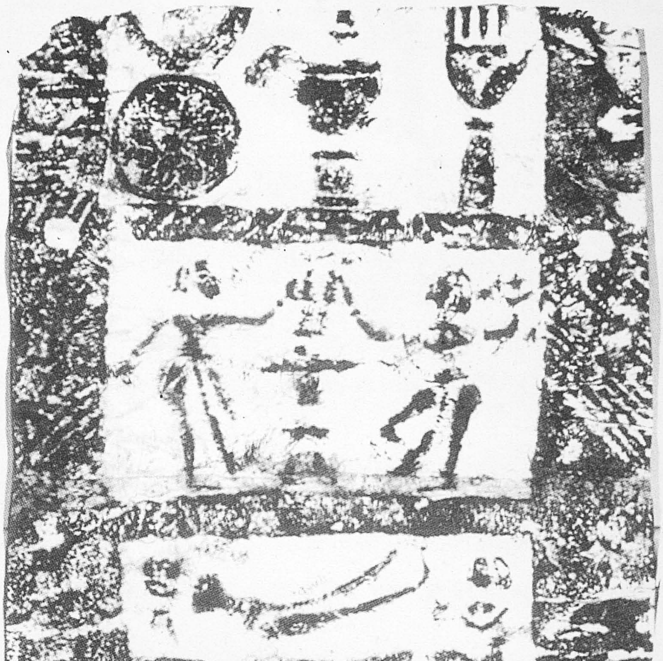
Chinnapālampākkam inscription of Pallava Nṛipatuṅgavarman, Year 19 (No. B 79)

PLATE IV

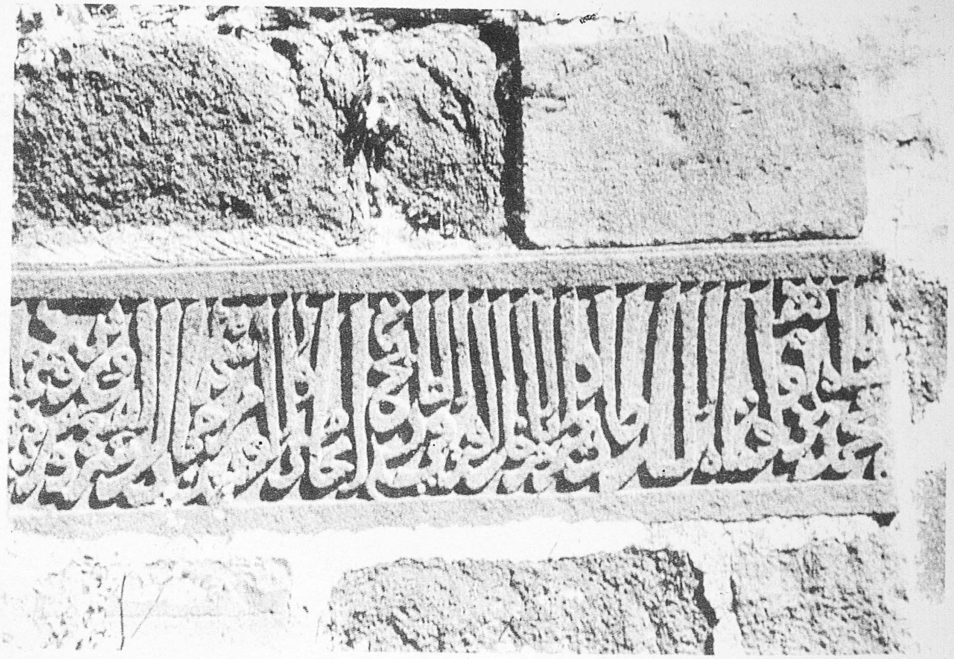
Mēlūr inscription of Vīrapāṇḍya, Year 46 + 1 (No. B 84)



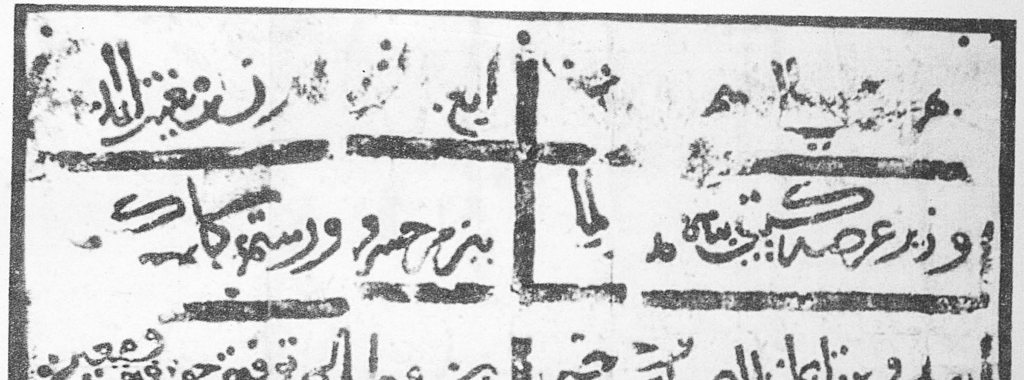
Uple inscription of Kadamba Kāvadēva (No. B 13)



Satī-stone inscription from Dhaimāpūr (No. B 32)



(a) Inscription of Muhammad Tughluq from Khuldābad, dated A.H. 729 (No. C 80)



(b) Persian inscription from Bhopal, dated A.H. 832 (No. C 27)

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